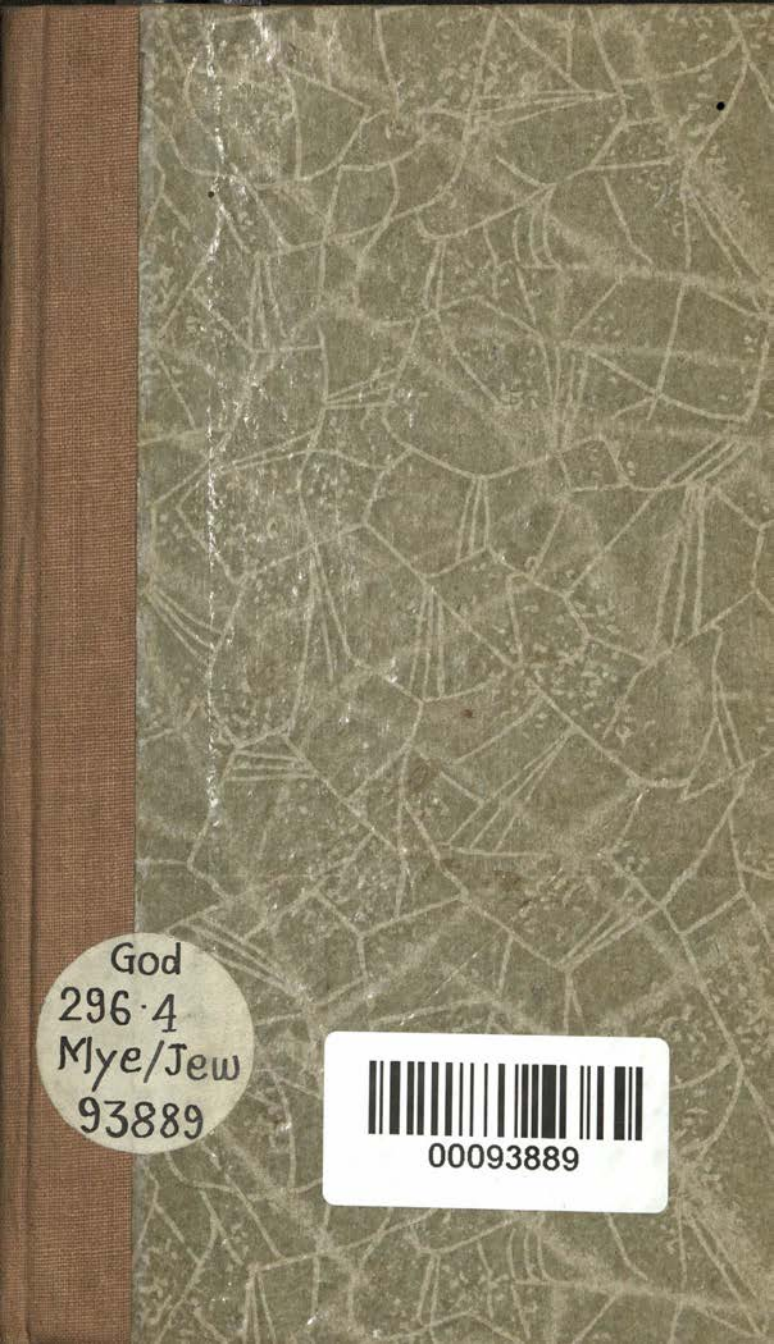
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THE JEWS,

THEIR CUSTOMS AND CEREMONIES,

WITH A FULL ACCOUNT OF ALL

Their Religious Observances,

FROM THE CRADLE TO THE GRAVE;

ALSO,

EXPLANATIONS OF THEIR VARIOUS FEASTS AND FASTS, WITH EXTRACTS FROM THEIR RITUAL, AND EXPLANATORY ILLUSTRATIONS OF THEIR PUBLIC WORSHIP AND DOMESTIC CELEBRATIONS.

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BY THE

REV. E. M. MYERS.

mm. c. 29

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PREFACE.

During a very interesting conversation with a Christian clergyman, he suggested to me the compilation of this work. He pointed out to me, that very little was known outside the Jewish community of their religious customs or observances; and that what was known, was either not at all understood, or was frequently misinterpreted. He expressed the opinion, that the publication of a book of this character would not only be highly interesting, but that it would be the means of making the Jews better understood, and consequently insure for them greater esteem and regard from their brethren of other creeds. Having pondered over his remarks, and concluded that there was much force in them, I decided to write such a volume. The object, therefore, of this book is to give a faithful and authentic account of our public and private religious, domestic, and ceremonial observances, as established in former years, accompanied by characteristic illustrations and explanations of them. I shall further refer to the mode of worship of past generations and the alterations of the present age, and to the difference in the opinions and formulæ

which now exists in our midst. I shall likewise select some passages from our ritual, to exemplify certain principles of Judaism common to all its professors, and hope thereby to remove certain erroneous impressions which I know to exist in the minds of many who are uninformed on the subject. I do not in this work come forward as the exponent or supporter of either orthodox or reform Judaism, nor do I herein identify myself with either party. I merely narrate customs which have hitherto existed amongst the former, and elucidate the meaning and intention of them; their observance or non-observance is a subject entirely foreign to consideration in this volume. I describe them merely as *customs*, not as dogmas or doctrines of faith. There are many amongst my own creed, to whom this book will be found instructive and useful, and in the hope that it will "find favor in the sight of God and man," it is presented to public notice by

THE AUTHOR.

INTRODUCTION.

As in the course of this volume, reference will necessarily be made to orthodox and reform Jews, it becomes necessary for the information of those who are unacquainted with the differences between those two sections of the community, to explain them. It is not my province in these pages, either to praise or condemn the changes which have taken place, but simply to detail them; and, therefore, if in the course of my remarks, I should use any expressions which may be so construed, I wish them to be understood, as being used simply for the purpose of a clear and intelligible exposition of the subject under consideration. When I refer in words of praise to special practices, it will be for the purpose of portraying their merits, and displaying their beautiful and vivifying teachings, not for the commendation of those who observe them. But when I speak in other and opposite terms, if I should find it necessary to do so, the censure must fall on the individual who necessitates such a course, and not on the system, every particle of which, if properly understood, conveys most beautiful and salutary lessons.

Referring then to orthodox and reform Judaism, they may be thus classified, that they may be better understood:

FIRST.—THE STRICTLY ORTHODOX.
SECOND.—SLIGHTLY REFORM.
THIRD.—MODERATE REFORM.
FOURTH.—ENTIRE REFORM.
FIFTH.—RADICAL REFORM.

Whether the word *reform* is used in its proper sense, or whether the term *secession* should be substituted, I will not herein question. I use throughout the former, as the term adopted by the non-orthodox party, considering the choice of either unimportant in a book which is intended to be illustrative, *not* discussive.

As to the date of reform, its origin was in Germany, and it was afterward introduced into England, some forty years ago. A history of its establishment will be found in the following extracts from an article on the subject, by Harry H. Marks, Esq., of this city, son of the Rev. Professor D. W. Marks, of London. He says,

"Germany, ever foremost in the cause of progress, was the scene of a first open contest for a new order of things. That the laity had vainly appealed to the clergy for a modification of the ritual and other mat-

ters, and that whilst matters were at their worst, and before any one had been bold enough to oppose the rabbis, there arose in that country a man who was destined, as some claim in spite of himself, to plant the seeds of the coming reformation. This was Moses Mendelssohn, the good, true, and well-loved friend of the noble Lessing." After referring to the teachings of Mendelssohn, and his efforts to educate the people to a higher standard, Mr. Marks continues—"Mendelssohn died in the year 1786, at the age of 57, honored and wept for by hundreds of his own and other faiths, and well deserving the epitaph which has become an adage amongst Jews. From Moses (the lawgiver) to Moses (Mendelssohn), there never arose one like Moses (Maimonides)." Mendelssohn's death, it was thought, might stay the current of reform which was fast setting in. But it did not. On the contrary, the advocates of the new movement redoubled their efforts, and were persistent in their demands for a hearing at the hands of a rabbinical conclave, so that twenty years after the death of Mendelssohn, the reformers had gained in zeal and numbers. Three events, in some degree connected, which followed in rapid succession, contributed to a great extent to increase the energy of the advocates of reform. These were, *first*, the French revolution, which broke the chains of the French Jews, and

thereby aroused their German brethren to renewed efforts for social and political recognition; *second*, the introduction of Napoleonic legislation in those parts of Germany which were under French rule; and *third*, the German war of Liberation, in which the Jews fought side by side with their Christian countrymen, and thereby proved their patriotism and their claims to citizenship.

In 1814, Mr. Jacobsohn, who had been chief of the consistory of the Jewish synagogues in Napoleon's newly made kingdom of Westphalia, and a stanch advocate of reform, established at his own expense the first Reform Jewish Temple in Berlin.

In 1819, the Jewish Temple in Hamburg was opened, and shortly afterward, temporary services of the same character as those held in this Temple were instituted at Leipzig during the annual fairs, at which many Jews attended, and this led to the dissemination of the Reform teachings, and helped the new movement greatly. From the year 1844, Rabbinical synods were held at Frankfort, Braunschweig, Breslau, and other places, and the reforms which had been gradually adopted were ratified and indorsed. About the same time, there was established at Berlin, the celebrated Jewish Temple, which was founded on such an advanced basis, that even at this day few congregations have overtaken it.

In 1836, several prominent Jews in England memorialized the authorities of the Great Synagogue in London, for a reform of the Synagogal ritual, and the abolition of the second-day festivals. This request the ecclesiastical authorities absolutely refused to grant, mainly on the same grounds as those taken by the orthodox authorities in Germany.

After renewed attempts to secure reform, and repeated refusals of the authorities to concede a single point, some twenty-four of the most progressive of the memorialists, amongst whom was Sir Isaac Lyon Goldsmid, held a meeting in the early part of April, 1840, and resolved to take action themselves. They decided to secede from the parent organization, and to establish a new congregation, under the name of "British Jews." They subscribed the funds necessary for the work, and invited and engaged as their minister, Mr., now the Rev. Professor D. W. Marks, a gentleman of considerable ability and great eloquence, who was at that time secretary of the Liverpool congregation, and intrusted to him the revision of the Synagogue ritual.

The veteran Sir Moses Montefiore, the world-renowned Rothschilds, Sir Benjamin Phillips, and many other prominent and influential men of the Jewish community, refused, however, to join in the movement, and have steadily adhered to the present day as mem-

bers of orthodox congregations. These gentlemen, Sir Moses Montefiore excepted, do not profess to carry into private life every detail of strict orthodoxy, nevertheless, they refused to join in a movement, in which they foresaw the serious results of a schism, which might greatly impair Judaism, and be productive of injury and discord in its midst. Even as it was, a bitter feeling was engendered, and lasted a considerable time between the two sections of the community, and even in private families, ties of love and friendship were severed, through the secession of some of their members, and their disregard of many old and time-honored customs.

The late Rev. Dr. Solomon Herschell, a very learned and pious man, was at the time, 1841, the presiding Chief Rabbi of all Jews in the British dominions, excepting the Spanish and Portuguese Congregation in Bevis Marks, London; the spiritual head of which was the equally pious and very learned Rabbi David Meldola. They viewed the movement with such disfavor, and regarded it as so serious, that they issued a writ of excommunication, declaring the rebellious congregation to have "forfeited all claims on the rights and immunities which they enjoyed as members of our community, that the grants made to them of seats in our Synagogues are rescinded and annulled. They are also declared ineligible to act in any re-

ligious office, or to perform a MITZVAH* of any kind in the congregation. Neither shall any gift or offering be accepted from them, or in any respect of them, in any way or under any form whatsoever, during the time they may remain in contumacy. They shall not be allowed burial in our burial-grounds, nor receive any of the religious rites or ceremonies paid to departed members of our communion." They would not associate with any of its members for any religious, or even charitable purposes, and to the hour of their death they never countenanced them.

Their successors, the Rev. Drs. Nathan Marcus Adler and late Benjamin Artom, met them, however, in charitable and benevolent institutions to which all subscribe in common, and which are not allowed to suffer, nor have their usefulness impaired, by any difference of the religious opinions of their supporters. Time and circumstances have lessened the breach, and although religiously they are as distant as ever from each other, socially they are united, and each goes his own way in peace.

A few years subsequent to the establishment of the congregation referred to, the second one in England was formed in Manchester, but hitherto, the movement has not very widely spread in England or its Colonies, nor has it been so radical and sweeping as in America.

* Religious Act.

"The principal reforms adopted by the Reform Jews of England may be summed up as follows: They have shortened the Synagogue services, and introduced an organ and female voices into the choir. They have abolished all fasts, festivals, and observances of rabbinical origin, and for which the Bible gives no authority. They have instituted the right of confirmation of boys and girls alike—an innovation which many orthodox congregations have copied. They deny the inspiration of the TALMUD, though they value it as a great literary work, and maintain that the Bible is its own sufficient interpreter. Unlike the more advanced reformers of Germany and America, the British Jews abstain from all work on the Sabbath and festivals, and many of them observe the dietary laws."

On this subject, an extract from a sermon by the Rev. Professor Marks will be found in the Appendix, in which also there are extracts from two sermons by the author, illustrative of Jewish principles.

Jewish reform in America is of late birth, but of remarkably rapid growth. Reform here had its origin amongst the Germans, who form a large majority of the reform congregations, and who have contributed every Jewish reform minister of prominence in the country. The first important step toward American Jewish Reformation, was taken in

Charleston, S. C., a place which had many Jewish settlers in the early days of the American colonies, under the leadership of the Rev. G. Poznanski, minister of the BETH ELOHIM* congregation. The principal changes made, were the introduction of an organ into the Synagogue, the abolition of the second-day festivals, and the substitution of English for Hebrew hymns.

The next step toward reform in America, was taken in New York, in 1843, by Dr. Ludwig Merzbacher. He preached occasionally in the three German Synagogues then existing in New York, and in consequence of his teachings, a sufficient number of gentlemen seceded from the old congregations, and on November 19, 1843, formed a society for Jewish divine worship.

In April, 1845, when the society numbered thirty-three members, they organized themselves into a regular congregation, under the name of EMMANUEL.†

The beliefs of the reform Jews, as stated by the Rev. Dr. Wise, of Cincinnati, one of the most prominent ministers of the new school, are as follows:

"Like all other Jews, they are unitarian in theology, and acknowledge the old Testament Scriptures as the divine source of law and doctrine, but reject the additional authority of the TALMUD, in place of which,

* House of God. † God be with us.

they appeal to reason and conscience, as the highest authority in expounding the Scriptures. They believe in the immortality of the soul, future reward and punishment, perfectibility of human nature, of final and universal triumph of truth and righteousness. They reject the belief in the coming of the Messiah; the gathering of the Hebrew people to Palestine, to form a separate government, and to restore the ancient polity of animal sacrifices and the Levitical priesthood; the resurrection of the body, and the last judgment day, and the authority of the TALMUD above any other collection of commentaries on the Bible. Their hermeneutics is rationalistic. They reject the evidence of miracles, relying exclusively upon the internal evidence of the Scriptures, and the common consent of all civilized nations, to the divinity of the scriptural laws and doctrines. Except in the case of Moses, of whom the Scriptures testify 'mouth to mouth I speak unto him;' the appearance, and speaking of angels, as also the appearance and speaking of God, were subjective in the vision, waking or dreaming, appearing objectively, which was not the case in reality. In respect to doctrine, they hold that all religious doctrines must be taken from the Bible, and must be in harmony with the loftiest and purest conceptions of the Deity, suggested by the Scriptures, and confirmed by reason and con-

science. In respect to law, they hold that all laws contained in the Decalogue, expressed or implied, are obligatory forever, both in letter and spirit. *All laws not contained in the Decalogue, expressed or implied, are local and temporal (although the principle expressed by some may be eternal), and could have been intended for certain times and localities only.*"

The second days of the holydays are a rabbinical institution, and were ordained from the following cause. The Jewish calendar is regulated by lunar observations, and all the festivals are arranged in accordance with its calculations. Previous to the perfection of astronomical knowledge, the exact time of the new moon, which is the commencement of the Jewish month, could not be precisely ascertained and was often not known for perhaps a day or more after its actual occurrence, until it became plainly visible, and in such cases, it was possible that the festival might not be observed on the proper day. To avoid all doubt, and to make allowance for the variation of time, and the distance by which many of the people were separated, and in order that all Israel might observe the various ordinances simultaneously for a day and night, the rabbins instituted an additional day to that commanded in the Pentateuch.

It is claimed by reform congregations, that the necessity for their observance no longer exists, inasmuch

as the perfect knowledge of astronomy, fixes the time now to the most minute exactness. The curtailment of the ritual was claimed to be necessary, inasmuch as there were many repetitions in it, some passages which were considered unnecessary, and unsuited to the present times, and being too lengthy to insure devotion.

The obliteration of the PEYUTIM has to a great extent been conceded, even by the strong supporters of orthodoxy. The PEYUTIM are numerous poetical rhapsodies, composed by various scholarly individuals on particular occasions, according to the ideas and sentiments which the circumstances causing their composition aroused. Many of them are masterly effusions of considerable merit and ability, and are written in most elegant language. Their composition generally evinces more than an ordinary knowledge of biblical and rabbinical writings, from which extracts are largely made. They were possibly adapted to the times when they were written, when the nation was greatly persecuted, and most or nearly the entire day was spent in the Synagogue, or house of study; but are now more honored in the breach than in the observance. They form no part of the common prayer book now in use, which was compiled by the ONSHY KENNESES HOGDOWLO,* an acknowl-

* Men of the great assembly.

edged body of a hundred and twenty learned and pious RABBONIM,* amongst whom were Ezra and his contemporaries, but have been added and interspersed with it in the ordinary synagogal services.

THE STRICTLY ORTHODOX permit of no change whatever, either in public worship or domestic ceremonies. They adhere rigidly to the SHULCHAN-OROOCH, a code of laws compiled about three hundred and fifty years since, embodying ordinances and regulations instituted in earlier ages, during and since the time when the colleges of the celebrated Hillel and Shamai flourished, nearly two thousand years back. There is, and always has been, some slight but immaterial difference in the customs and ritual of the Sephardim,† Ashkenezim,‡ and Polish Jews, but excepting that the Sephardim never adopted the PEYUTIM to any extent, it has been unimportant in its general character, and peculiar to them and their nationalities.

THE SLIGHTLY REFORM, whose modifications are so very slight that they still rank as orthodox, have made but few and unimportant alterations. The form of service for the holydays remains nearly undisturbed, and but slight deviation is at any time made from it. Many portions of it, however, which were formerly said aloud by the entire congregation, are now sung

* Plural of Rabbi. † Spanish and Portuguese. ‡ German.

by the choir, or delegated to the minister, who declaims them instead of using the old chant; those of the congregation who wish to join, doing so in silence. Various things connected with the service, which formerly were distributed amongst the members, and looked upon as an honor conferred, are now performed by the wardens exclusively, such as opening the ark, taking out and replacing the scrolls of the law, etc.

The HAFTORAH and prayer for the government are read in English. These and similar things have been done to promote decorum, but without being a serious infringement upon orthodox practice.

In orthodox congregations the Pentateuch is divided into fifty-two sections, one of which is read each Sabbath, so that it is read throughout every year. Amongst the reformers it is subdivided, so that it is only read through once in three or five years, according to the regulations which they respectively adopt.

The HAFTORAH is a portion selected from the prophets, corresponding as nearly as possible with the Pentateuchal lesson for the day, and its origin is as follows: Until the violent persecution of Antiochus Epiphanes, the law only was read, but the reading of it being then prohibited, sections out of the prophets were substituted, bearing a resemblance to the section

of the law which would otherwise have been read; and when the reading of the law was restored by the Maccabees, the section which was read every Sabbath out of the law served for the first lesson, and the section out of the prophets for the second, which custom continues to the present day even in reform congregations. It was from this custom of the Israelites, that the primitive Christians adopted theirs, of reading a lesson every Sabbath out of the Old and New Testaments, and on this custom, the practice of the church in reading certain portions of the Epistles and Gospels was founded.

On every Sabbath and festival the rabbi or minister recites a prayer for the government; loyalty toward our place of residence, or the one which affords us its protection, and acquiescence in its laws, being an incumbent principle enjoined upon us.

The MODERATE REFORM allow pews, in which the sexes are permitted to sit together,* the introduction of an organ, female singers in the choir, a shortening of the ritual and scriptural readings, the recital of an English form of prayer in memory of the dead, instead of the old Hebrew one, and the introduction of an occasional English prayer, in addition to the ordinary ritual.

* In strictly orthodox Synagogues, females occupy the galleries, and males the body of the building.

The RADICAL REFORM have gone so far, that it is difficult to say how much, or rather how little they observe of Judaism. In some instances, they intermarry, do not observe circumcision, one of its fundamental principles, the Abrahamic covenant, and excepting their acknowledgment of a Unity, and a disbelief in Christianity, it is difficult to ascribe any other principle to them. They certainly cannot be considered practising Jews; and denying Christ, they cannot be called Christians: we leave it to our readers to designate them.

Of that class of infidels who are without belief, I can only repeat the words of the royal psalmist, "the fool has said in his heart, there is no God," in reference to which, the late Grace Aguilar wrote the following beautiful lines:

"WHAT IS GOD?"

BY GRACE AGUILAR.

The question, "What is God?" was repeated to me as having been asked by a third person. The following was my reply:

Oh, ask not that question, 'tis impious and vain!
'Tis a subject too mighty for thought to retain.
Enough 'tis to feel, where'er we may be,
A Spirit is round us from which who can flee?

Can we look on ourselves, and say what we are?
Will not mystery, thoughts, e'en of intellect, bar?
When we gaze on the bright-spangled mantle of night,
Can we say what composes those pure worlds of light?

As we look on the flower, can we say how it grows?
As we glance on the river, reveal how it flows?
Can we solve, as we listen to ocean's rude roar,
What power constrains it to burst on the shore?

'Tis in vain, 'tis in vain, we cannot upraise
The veil which would check our too daring gaze;
And if all creation its nature conceals,
Dare we seek to know more than the Eternal reveals?

God is infinite Mercy, and Wisdom, and Might,
Unequalled in Glory, Eternal in Light,
He is Love, which nor Heaven nor Earth can embra
He is Love, which around us each hour we can trace

He is Justice too perfect for us to conceive,
Salvation to all who in Him do believe,
The "Fountain of Life" to His creatures below,
The "Spirit" whence all our best actions flow.

A "refuge" for all in the tempest of life,
A "shadow from heat," and a "fortress in strife,"
The "strong habitation," where all may resort,
The "rock" which for ages the faithful have sought.

He is Monarch of Heaven, of Earth, and of Sea,
He has been, and is, and forever will be,
The Sovereign Eternal, the Judge all supreme,
Whose mercy o'er us everlasting will beam.

And this is enough for us mortals to know;
Thus far we may ponder—none farther may go.
Go, look in His Word, would ye know Him yet more,
And ask not, "*what* He is," but bow down and adore!

It will be seen from the foregoing, that there are various stages of reform, and that its practice and extent

differ, according to the tastes and opinions of different pastors and their congregations.

In England, and most European cities, there is a Chief Rabbi and three DAYANIM,* who form an ecclesiastical court, and by whom all religious matters are regulated according to law and custom; but in America, the minister of each congregation has assumed those functions within himself, and hence, the diversity of opinions and practice. We have so far referred to the difference between orthodoxy and reform in the abstract, that it might be properly understood by those who are not sufficiently acquainted with, or informed on the subject, and we will now give a description of the various feasts and fasts, and the domestic and ceremonial observances, according to old orthodox custom, noting some which are not practised by reformers. Even, however, amongst those who have swerved from orthodoxy, certain old customs retain a strong hold upon their fancies, and are observed by them on special occasions of joy or sorrow with scrupulous attention and regard. To what extent this exists, we cannot say, but that it does exist we are certain.

In the Appendix will be found, in addition to extracts from the ordinary ritual, several short blessings used by the pious and thoughtful Jew on spe-

* Authorized Rabbonim.

cial occasions, in acknowledgment of the goodness, wisdom, and greatness of the Eternal, and in praise and thankfulness for the many blessings and mercies, which He continually bestows on His creatures. Thus on every occurrence, and at each circumstance of our life, we find the opportunity to glorify His great and holy name, and to exclaim in the words of David, "How many are Thy works, O Lord! all of them hast Thou made in wisdom. Great is our Lord, and of abundant power, His understanding is incomprehensible."

PART I.

TREATING OF THE JEWISH CALENDAR, SABBATHS, FESTIVALS, AND FASTS.

The Jewish year is of different lengths, accordingly as it is perfect, common, or imperfect. The perfect year has three hundred and fifty-five days, when the months of HESHVAN and KISLIVE have each thirty days; the common year consists of three hundred and fifty-four days, when HESHVAN has twenty-nine and KISLIVE thirty; and the imperfect year has only three hundred and fifty-three days, when both HESHVAN and KISLIVE have only twenty-nine days. There is also the embolismic year, formed by the introduction of an intercalary month after ADAR, which is introduced when necessary, so that the Passover may be observed in its proper season, which is whilst the sun is in the sign Aries, at the first full moon after the vernal equinox. In the ordinary years there are twelve months, named, NISSON, EYOR, SIVVON, TOMMOOZ, AV, ELLOOL, TISHREE, HESHVAN, KISLIVE, TIVICE, SHERVOT, ADAR, and occasionally, as before mentioned, there is an additional month called VEADAR, or second ADAR.

The actual New Year, or civil year, commences at TISHREE, that being the anniversary of the creation. The ecclesiastical year, and the months, however, are counted from NISSON, that being the time of the redemption from Egypt, and in accordance with the direction of Holy Writ.* The months, as already stated, are of various lengths, and computed according to lunar reckoning, each one commencing with the new moon, and being announced in the Synagogue on the Sabbath previous, with a prayer that it may be to that congregation, and to all Israel, a month of life, health, joy, and prosperity.

The SHOBBOS, Sabbath, as well as all festivals, commence on the eve previous, and terminate at sunset. "And the evening and the morning were one day." Amongst strictly orthodox Jews, the Sabbath is rigidly observed. No work of any kind is permitted to be done thereon, even by Christian help, except that which is absolutely necessary. Riding, even in public conveyances, is not allowed, on account of the labor it entails on man and beast, it being considered that the payment made for the accommodation, constitutes it for the time being as individual property. Those who indulge in it, claim that the public conveyance would travel, whether they were in it or not, and that the labor being performed by a non-Jew,

*Ex. xii. 2.

it is no violation on his part, since that day is not his Sabbath, and therefore it is not obligatory upon him. A strict Jew does not handle fire on the Sabbath, in obedience to the command, "thou shalt not kindle fire throughout thy dwellings on the Sabbath day."* No cooking is done thereon, everything being prepared on the Friday, in accordance with the precept, "bake that which ye will bake to-day, and seethe that which ye will seethe."† The Sabbath meal, even amongst the poor, has generally some extras in honor of the day, which is marked in various ways, such as by the Sabbath lights, which are lighted at its commencement by the matron, the *two* loaves, over which the master says grace and sanctification before meals, in commemoration of the *double* portion of manna which fell on the sixth day, the snowy white table-cover, and many other apparently trifling things, but which all tended to mark it as a special and sacred day. The master of the house, on his return from the Synagogue on the eve of the Sabbath, is saluted by his wife and family with the greeting, good SHOBBOS, and having sung a hymn of welcome and the KIDDUSH, sanctification, they partake of the family repast, after which other hymns are sung, and grace recited. The children then, according to seniority, are blessed by each of their par-

* Ex. xxxv. 3. † Ex. xvi. 23.

ents, which they value so highly as to continue it through life, often going a distance from their homes to receive it when separated. The vivid remembrance of it, on the Sabbath eve, and the deprivation of it by the death of a pious and honored father, and the separation from a loving and dearly loved mother, fills my heart with deep emotion, and I cannot pay them a higher tribute of duty and affection than by thus acknowledging it. At the conclusion of the Sabbath, a short service called HOVDOLOH is recited, and the holy day is ended.

The wine used for sanctification and for all other religious purposes, and made from the raisin itself, was always, and is now, mostly of domestic manufacture. In later years, since its manufacture in Germany and Australia, the wines from those countries are frequently used, and the old style of boiling down the raisins is retained only from religious scruples, or motives of economy. The reason why the ordinary wine was not used, is this—in former years it was made chiefly in France, Spain, Portugal, and Italy, and was always consecrated for Catholic or Pontifical use; therefore, after having been once consecrated for those purposes, it could not be used for *our* religious ceremonies.

We will now proceed to describe the various feasts and fasts, in the order in which they occur, com-

mencing, not with the new year, but with the first of the months, viz.:

NISSON.

On the fourteenth day of this month, at evening, the festival of PA-SOCH, Passover, commences, and is the great national Jewish feast, in commemoration of their emancipation from Egyptian slavery and oppression. The festival is continued for eight days, the first two and last two being held sacred, and the intervening ones being permitted to be devoted to ordinary avocations. There is, however, a difference between the sacredness of the Sabbath and festivals, in this degree. The restrictions on the sacred days of the festivals are simply from business and labor, whilst those of the Sabbath apply exclusively to that day. Outside the special religious observances attached to each particular festival, they are seasons of pleasure and joy. The reformers only observe the first and seventh days, in place of the first and last two kept by the orthodox. The day on which the Passover commences, is called ARAV-PASOCH, the eve of the Passover, and at an early hour in the forenoon, the house must be clear from all leaven. The first-born male in many families take on themselves to fast, the whole or part of the day, in grateful remembrance of the saving thereon of the first-born of Israel,

whilst those of the Egyptians were slain. During the entire festival, no leavened food nor fermented liquors are permitted to be used, in accordance with scriptural injunction.* MOTSOS supply the place of ordinary bread. The MOTSO is a very thin cake of flour and water only, baked quickly in a hot oven, so that it has no time to rise. Other food may be eaten except bread, and that which becomes leaven by preparation. Some reformers consider it sufficient to have MOTSOS on the table as commemorative, and have them and the ordinary bread likewise. Such a course appears inconsistent, on reading the injunction respecting the ordinance. On the first two evenings, the family circle join together, and recite the HARGODOH, a history of the dwelling of the Israelites in Egypt, and of their miraculous deliverance therefrom. The nature of the festival, and the reason and manner of its observance, as well as the details of the redemption, are explained by the master of the house, or some one invited to perform that office, and if there are any Jewish servants in the household, they join the service, for on that great and glorious night we all became free and emancipated.

The HARGODOH is divided into two parts: the first, as above stated, contains a detailed account of our slavery and redemption, and certain hypothetical

* Ex. xii. 15, 19, 20. Deut xvii. 3, 4.

compositions, and its recital and explanation occupy about an hour; the latter part consists of songs of praise and thanks to the Eternal for His great and signal goodness, and hymns of joy and gladness. Between the two parts a bounteous supper is supplied, accordingly as means will admit, and although it is enjoyed to the full extent, and great hilarity exists, it may be boasted, that on these, and indeed on all other joyous occasions, excess is avoided, temperance, but not abstinence, being a Jewish characteristic. In many cases, these evenings are the occasions of social intercourse, families and friends inviting each other, and joining in their celebration, whilst strangers in the place, whether rich or poor, will sure to be invited to some family, and receive a hearty and cordial welcome.* At these times, all distinctions, with a due respect always for proper courtesy, are levelled, and every one is made to feel happy, in the fulness of joy and gratitude by which they are surrounded. The second day of the Passover is the commencement of the SEPHEROH, or, as it is commonly called, the OMER, which continues for seven weeks, and is completed on the fiftieth day, which is the first of the feast of Pentecost. SEPHEROH means counting, and OMER

*The writer had the distinguished honor, on three successive occasions, of being invited to recite the Hargodoh at the house of the late Baron Lionel De Rothschild, in the presence of the three Barons and their families, the late Sir David Salomons, Lord Mayor of London, and several others of the most distinguished members of the Jewish community.

signifies a certain measure.* In former times, it was not permitted to eat of the new corn until the sixteenth day of the first month, nor until an OMER of it had been brought to the priest as a thanksgiving unto the Lord.† Seven complete weeks were then to be counted,‡ when the Pentecost, of which we shall speak hereafter, was celebrated.

This ceremony of counting is still practised as a memorial by many, who embody it with the regular evening prayer in a few appropriate words, saying, this is the —— day of the OMER.

EYOR.

In this month there is no ordained feast or fast to be observed. The eighteenth day, however, is regarded as a minor holyday, for the following reason. A severe epidemic had been raging amongst the disciples of a certain college of learning, by which a large number had died, and it ceased on that day, which has since been called "the scholar's feast." It is also called, LOG L'OMER, being the thirty-third day of the OMER. The Hebrew letters are used as numbers, and the word LOG is a compound of the two letters Lummed and Gimmel, the former denoting thirty, and the latter, three.

* Ex. xvi. 16. † Levit. xxiii. 10, 14. ‡ Levit. xxiii. 15, 16.

SIVVON.

On the sixth and seventh days of this month, is the important and soul-stirring festival of SHO-VOO-OUSE, Pentecost, Feast of Weeks, so called, from its being observed at the expiration of the seven weeks before mentioned.* It is likewise called YOUM-HARBIKOORIM, the day of ripe fruits.† But above all it is sacred and important in its character, as the anniversary of that great and eventful epoch,‡ when the Eternal, at Sinai, in the year 2448 A. M., delivered unto our nation that glorious dispensation, the Decalogue, of which it has been our inestimable privilege to be the legal custodians; that fountain of light, that moral code, from which all nations of the earth have drawn, and which every creed has universally adopted as the basis and foundation of religion, law, justice, and morality. The Jew may be justly proud that his people has been chosen as the depositary of this great treasure, a signal proof, if any were needed, of the truth of Judaism, and that it is the original and true faith and system, from which all others sprung, and are merely branches or offshoots. It is indeed a privilege and a high honor when questioned as to your faith, to be able to reply in the words of the prophet Jonah, "I am a Hebrew."

* Deut. xvi. 9. 10. † Numb. xxviii. 26. ‡ Ex. xix 1.

TOMMOOZ.

The seventeenth day of this month, SHIV-VO O-SOR BER-TOM-MOOZ, is a fast day, and may well be so, from the many misfortunes which happened thereon. On this day, 3828 A. M., the daily sacrifices ceased. It is also noted for the following sad events happening thereon. First, Moses broke the tables of stone; second, the walls of Jerusalem were destroyed; third, Jerusalem was taken and siege laid to the Temple by Titus; and fourth, the scrolls of the law were burned by Appustamus. All these misfortunes occurred on this black day in Jewish history, which is promised to become a day of joy.* The siege commenced on this day, continued for three weeks, until the ninth day of AV, and as this period was one of great calamity and misfortune to the Jewish nation, it has been rabinnically ordained, that no marriages or festivities of any kind should take place during that time.

From the time Jerusalem came into the possession of, and before its destruction by Nebuchadnezzar, it was taken and plundered four times, viz.: in the reign of Rehoboam, by the Egyptians;† by the Arabians, in the reign of Joram;‡ by the Syrians, under Joash;§ and by the Israelites, under Amaziah ‖

* Zech. viii. 19. † I. Kings, xiv. 26. ‡ II. Chron. xxi. 17.
§ II. Chron. xxiv. 23. ‖ II. Chron. xxx. 23, 24.

AV.

The ninth day of this month, TISH-O B'AV, commonly called the Black Fast, is another day of great misfortune to the Jewish nation. On this day the siege culminated with the destruction of the first Temple, in the year 3338 A. M., by Nebuchadnezzar,* and subsequently, on the *same* date, the second Temple was burned by Titus. It was also remarkable for the death of those who rebelled with Korah in the wilderness, and the taking of Bither by Severus. It is at least a most remarkable incident, if not divinely ordained, that both Temples were destroyed on the *same* date, with an interval of 490 years. The atrocities practised by the enemy, and the accounts of the cruel tortures and massacre of thousands of men, women, and children, are harrowing in the extreme, and are feelingly alluded to in the dirges which, with the book of Lamentations, are read in the Synagogue on this day. It is observed as a day of fasting and sorrow on account of the destruction of Jerusalem, accompanied with prayers for its restoration. On this subject of the restoration, it will not be out of place here, to make a few remarks in opposition to those views which some professing Jews have put forward regarding it, lest silence might be

* Jer. lii. 12

construed into acquiescence or agreement with them by the entire community, which is by no means the case. They say, that the mission of Israel is to be scattered throughout the globe, to promulgate and teach the Unity of God; that, I concede, and I say the Jews are now, and have long been fulfilling that mission, and silently advancing civilization and liberalism in its fullest sense. They say, this is our Jerusalem, this is our adopted country; our Jerusalem is wherever we are doing well, and we do not want to go back to Palestine, nor would we if we could. Many of these are those who have prospered beyond their most sanguine expectations, and bestow no thought beyond worldly success. It is neither my province nor my desire, herein to criticise them nor their sentiments, but it is my duty to put forward the opposite view of the question, so as to avoid any misconception, or the acceptance of such an exposition as a Jewish hope or idea in general.

There is no doubt, that but few Jews would care to go to Jerusalem in its present condition, nor would it be wise nor politic for them to attempt it of their own accord. They must wait until their mission is fulfilled, and until it pleases Him who has promised to restore them, when, in His own way, He will make it known, and do so. This is plainly set forth in the 60th chapter of Isaiah, and especially in

the last verse, in the following words: "A little one shall become a thousand, and a small one a strong nation, I, the Lord, will hasten it in its due time." In reply to the observations that it is barren and desolate and unfit for occupation or commercial enterprise, I answer, *that* is the part of the prophecy which *has* been fulfilled, and is an evidence that the other part *will* be verified, when it shall please the Most High, praised and glorified be His holy name. At that time, He, who has covered the earth with verdure, and bespangled the starry firmament, will render it a fertile and lovely spot, not only fit for our habitation, but will bring the minds of His people to dwell there. It does not follow as a necessity, that all Jews must reside in Palestine, any more than that all Englishmen, Germans, or Frenchmen, must reside in England, Germany, or France. Either the prophecies are all true, or untrue. We cannot select certain passages to suit our views, and reject others; and I think but few will entirely discard them. The frequent promises are too numerous for quotation here, and I refer my readers to the Holy Scriptures and the books of the prophets, where they will find them in abundance, and which will certainly convince them. I shall, therefore, conclude this subject with the following words of Isaiah: "For the Lord will comfort Zion, He will comfort all her waste

places, and He will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody.*

ELLOOL.

Nothing occurs in this month requiring special notice.

TISHREE.

The first and second days of this month are celebrated as the New Year, and the anniversary of the creation. It is the commencement of the civil year, and is called ROWSH-HARSHONO, signifying the beginning of the year. It is also called YOWM-HARZIK-KOROWN, the day of memorial, and YOWM-HARDIN, the day of judgment, because it is supposed that on this day all creatures stand in judgment before the Lord for their actions of the past year, and that their fate for the ensuing one is recorded.

Special and suitable prayers are used, and the SHOU-FAR, cornet, is sounded in the Synagogue. "Blow the trumpet on the New Moon, at the time appointed on our solemn feast day, for this is a statute unto Israel, a law of the God of Jacob"† The

* Isaiah, li. 3. † Psalm lxxxi. 4, 5; see, also, Numb. xxix. 1.

cornet used, is made of a ram's horn, in allusion to the ram caught and sacrificed by Abraham on the Mount Moriah in place of his son Isaac. This subject also forms the Pentateuchal lesson of the day, with fervent prayer that we may be remembered with favor, through the covenant made with Abraham for his ready acquiescence in the Divine command.

Many of our ceremonial observances are symbolical or typical, and although not *essentials* of religion, are *aids* to it. They may be compared to the leaves of a flower or a tree, which add beauty and fragrance to the stem or trunk. They are valuable adjuncts, and often by the beautiful lessons they convey, and a proper illustration of them, are productive of considerable good.

A custom still prevails amongst many old and orthodox Jews, to go on the first day of the New Year to the water-side, and repeat the following verses: "Who is like unto Thee, a God, pardoning iniquity, and passing by the transgression of the remnant of His heritage? He retaineth not His anger forever, for He delights in mercy. He will turn again, He will have compassion on us, He will subdue our iniquities; yea, Thou wilt cast all their sins into the depths of the sea. All the sins of Thy people, the house of Israel, wilt Thou cast where they shall not be remembered, nor observed, nor evermore come to

mind. Thou wilt *surely* perform the truth to Jacob, and grace to Abraham, as Thou didst swear unto our ancestors from the earliest days."* This ceremony is called TOSHLICH, or casting away, and of course is only figurative. Another custom is, at the grace before meals, on the eve of the New Year, to partake of a piece of sweet apple dipped in honey, adding to the customary grace the following words: "May it be Thy gracious will, O Lord our God, to renew unto us a sweet and felicitous year." In these and similar customs, which may at the first view appear trifling, the reflective mind will perceive the means to an end. They were intended, beyond doubt, to impress on the mind, that all the good which we enjoy is derived from a wise, good, and merciful Being, whom we should constantly have in mind, and to whom we should on every occasion, and under all circumstances, offer our grateful praise and fervent prayers. The first day of the New Year is the commencement of the ten penitential days, which continue until after the Day of Atonement. These days, especially those of the New Year and Day of Atonement, are observed with more or less devotion by every Jew in the world, even by those who during the year are lax in their religious principles. They are considered a most solemn period, and many who are in

* Micah, vii. 18, 19, 20.

places where there is no regular congregation, either join together to observe them, or travel sometimes a considerable distance to an established Synagogue. During this time, and for some days previous to the New Year, the Synagogues are attended at day-break, and SELICOTH, or special supplicatory prayers for grace and pardon, are read prior to the regular morning service. The purpose of the ARSARAS Y'MY HOTSHOOVO, ten days of penitence, seven of which intervene between the New Year and Day of Atonement, is to give an opportunity for penitence and reformation, so that the Day of Atonement may be one of purification, and pardon for past sins. But to secure this, there must be no pretence, for we cannot deceive Him, who knows our secret thoughts. The intention to reform must be honest and sincere, or we only add to our sin by hypocrisy. As the bather cannot be purified with the impurity in his hand, so the sinner cannot be pardoned, until he has thrown off his sin. The spirit and intention of these days must not be abused, or the effect is destroyed, and their efficacy must not be relied on as an antidote for sin, or they are useless; for it is an established maxim of the rabbins, that he who says, "I may sin because I can afterward repent, the opportunity for repentance frequently does not occur to him." Sick-

ness or death may overtake him, and he may die without the intended reformation.

The third of the penitential days, "the fast of the seventh month," is called the fast of Gedaliah, and is observed as such in memory of his assassination.* The tenth day of this month, named the White Fast, is called YOWM-KIPPOOR, Day of Atonement, so called, because it is hoped that on this day, our sins of the past are pardoned. This happy realization can, however, only be expected, if the previous days referred to have been faithfully and properly devoted to prayer and sincere penitence; otherwise, it is an insult to the Deity and an abuse of common intelligence to expect it. This is the most solemn and serious day of the year, and is *entirely* occupied in the Synagogue, besides a service on the previous evening. It is a day exclusive of all worldly matters, and of total abstinence from food, even so much as tasting water being prohibited. This, like the fast of Av, is from sunset to sunset, all other fasts commencing at daylight of their particular day. The fast of Av, however, is neither so important, nor so generally observed. This is the only day of the year when the High Priest was permitted to enter the *Sanctum Sanctorum*, and not even then, until after many purifications and oblations, when he enter-

* II. Kings, xxv. 25.

ed to make propitiation for the sins of the people, and to pray to God to bestow in His infinite mercy, peace, blessings, and tranquillity on the Israelitish nation, during the ensuing year.

On the eve of the fifteenth of this month, the festival of SUC-COTH, Tabernacles, commences, and continues for eight days.* This is in commemoration of the dwelling of the Israelites in booths during their journeying through the wilderness, and as a festival of rejoicing. The branch of the palm-tree, with sprigs of myrtle and willow, and the citron, are waved in the Synagogue,† and on the seventh day, which is called HOSHANNA-ROBBOH, a day of Great Salvation, a procession is formed, and seven circuits are made with them in the Synagogue, appropriate pieces being recited meanwhile. The following day, which is called SHERMENEE-ARTSARAS, eighth day of Solemn Assembly,‡ special prayers are offered for rain to replenish the earth in its due season, and that the soil may be productive and fruitful for the coming year. The following day, does not strictly belong to the festival, but has been added thereto. It is called SIMCHAS-TOWRO, rejoicing of the law. As mentioned earlier, it is the custom in orthodox congregations, to divide the Pentateuch, so as to read it through annually. This is the day on which it is

* Levit. xxiii. 33. 44. † Ibid. ‡ Numb. xxix. 35.

finished, and recommenced, and hence, it has been considered an occasion of joy, that we have been mercifully spared to witness its close, and begin it anew. Two members of the congregation are selected, and honored by being called to the minister's side, during the reading of the concluding and beginning chapters, which has always been considered an honor and a privilege; the persons so selected generally celebrating the event by social and festive gatherings, to which their friends and the leading members of the congregation are mostly invited.

HESHVAN.

Nothing remarkable occurs during this month.

KISLIVE.

The twenty-fifth day of this month is the first day of CHANUKAH, Dedication, which continues for eight days, and was instituted 3622 A. M. There is no prohibition of labor thereon, it is merely a festal holyday to celebrate the victory of the Maccabees, and the restoration and purification of the Temple. It is customary to burn commemorative lights in our homes and Synagogues during each evening of the festival, in remembrance of the miracle, that on regaining possession of the Temple, a flask of sacred oil which

was found unpolluted, lasted for eight nights until fresh could be procured; which, under ordinary circumstances was only sufficient for once. The following narrative will give a full description of the victory obtained by the small band of Maccabees, and the salvation and power of the Lord.

When the Jews had returned to their own land after their captivity in Babylon, they seem to have obeyed the edicts of their Persian master in all temporal matters, and they subsequently submitted to other lords in the same manner. So long as they were allowed the free exercise of their religious rites, and could worship the God of Israel in the mode which He had appointed; so long as Jehovah's shrine was respected by the strangers who ruled them, and they could sacrifice undisturbed upon Jehovah's altar, they endured gross tyranny with patience. Their prophets and leaders seem never to have encouraged them to rise in revolt on account of injustice or oppression affecting merely their temporal well-being, so long as they were permitted to preserve their distinctive character in matters of religion, as God's peculiar people, separated by Him from all the other nations in the world. But when the worship of Israel's God was forbidden, when idols profaned His Temple, when unclean offerings defiled His altar, when dreadful tortures and a cruel death awaited all

who refused to disown Him and disobey His law, then the Lion of Judah burst his bonds; then the holy who were zealous for their God called the remnant of Judah to arm against Jehovah's foes; and then the cause that was Jehovah's met with His blessing.

Antiochus Epiphanes had twice taken Jerusalem, had plundered the Temple, as many a conqueror had done before him, had sacked the city, burned its palaces, slaughtered thousands of its inhabitants, and overthrown most of its defences; but if he had stopped here, he would have met with no strong organized opposition. He was not satisfied, however, with tyrannizing over the persons and properties of his Jewish subjects, but their consciences and souls must also bow to his mandates. All who persisted in obeying the law delivered by Moses were subject to torture and death. Many were the apostates, but many also were the martyrs who "were tortured, not accepting deliverance, that they might obtain a better resurrection; and others had trial of cruel mockings and scourgings."

Prominent among the steadfast ones was the venerable Eleazar, then ninety years old, a man of blameless life, and one of the most illustrious doctors of the law. The flesh of swine was placed before him, and he was ordered to eat; it was even forced into his mouth, but he spat out the forbidden food, and said

that if he who was on the verge of the grave was to fall away, the young and vigorous might be tempted to follow the example of one so old and honored. Eleazar was tortured to death, and died asserting in his last thanksgiving to his Maker, that his soul rejoiced in his sufferings, because he feared God. After this, seven brothers and their mother were brought before Antiochus and commanded to abjure their religion. On their refusal, the eldest was horribly mutilated, and then burnt to death before the eyes of his relatives upon red-hot brazen pans. The torments he suffered only strengthened the survivors in fortitude and trust in God, and one by one they passed through the same fearful ordeal, exhorting each other to die courageously. When the youngest alone survived, Antiochus tried to win him over from the faith of his forefathers by promises of wealth and power and royal favor; but when the youth rejected these tempting offers, the king called the bereaved mother, and desired her to use her influence to preserve the life of her only living child. She went up to him and spoke earnestly to him in their native tongue; but it was not to induce him to accept the tyrant's offers that she pleaded lovingly with her child. She entreated him to look upon heaven and earth, and all the wonders they displayed, and then to consider that God had formed them all out of nothing, as well as

man; then she besought him not to fear the executioner, for that the God who had made all things, would, if he submitted cheerfully to death sooner than forsake the faith, restore him in the glory to come, to all those he loved and had lost. The youth then called aloud to the tyrant that he freely gave his body and life for the laws of his forefathers, following the example of his brethren, who had already entered into the eternal covenant. He then besought the Almighty to extend His mercy soon to Israel, so that the chastisements inflicted by God's anger might end with his death and that of his brothers, and he implored the Creator to force Antiochus by judgments and plagues, to confess that the God of Israel was the one only God. The king's fury now blazed out; the youth and his mother died with full confidence in God; but the martyr's prayer was heard, and in answer to it a mighty deliverer was soon to arise.

Mattathias, an old priest of the Asmonean family, dwelt with his five sons at Modin. Thither came Apelles, the officer of Antiochus, to tempt or force the Jews to sacrifice to strange gods. He made splendid offers to Mattathias and his family; but, before the whole of the inhabitants of Modin, the aged servant of God proclaimed aloud that if all the people of Israel should forsake their law, yet would he and his children forever serve the Lord. As he thus

spoke out of God's honor, he saw a Jew going up to sacrifice upon the heathen altar, and with a holy zeal he rushed upon and slew the apostate. Thus was raised the standard of Judah. Apelles and his soldiers were slain, and Mattathias and his followers sought refuge in the desert, whither fugitives from Jerusalem and elsewhere resorted to him in crowds. They were pursued by the governor of Jerusalem, who surprised a detachment in their desert hiding-place.

The revolt spread, and Mattathias was soon removed by death from the leadership; but ere he died, he appointed his son Judas, surnamed Maccabeus, in his place. Apollonius, governor of Samaria, marched with an army of Macedonians and renegade Jews to crush the insurrection, but was defeated and slain. Another general, Seron, governor of Cœlo-Syria, next marched south with very superior forces, which, however, Judas completely routed, and their general lost his life. Antiochus now marched to collect his revenues in Persia, appointing Lysias viceroy of Syria in his absence, with orders to exterminate the Jews and their religion, and utterly destroy Jerusalem. Ptolemy Macron, Nicanor, and Gorgias, with forty thousand infantry and seven thousand horse, invaded Judæa and camped near Emmaus, in the plain of Sharon, where renegade Jews joined the army in great numbers. Nicanor gave out that he would sell

all the prisoners taken in the war at the rate of ninety for a talent, and as this was much below the usual price, slave merchants flocked to the camp. A thousand of the leading dealers in their fellow-creatures, with a host of servants and followers, are said to have been attracted to Emmaus by the Macedonian advertisement. The heroic band led by Judas amounted to only six thousand men, and with these he marched to Mizpeh, where God had been worshiped before the foundation of the Temple, to pray to Jehovah and implore His help. Mizpeh was chosen because the Temple was still in the hands of the heathen and the altar defiled, so that no Hebrew could worship there.

Judas now made proclamation, according to law, that any who had that year built a house, married a wife, or planted a vineyard, might remain behind, as well as all who feared the foe.* Half his force melted away, and to the three thousand who remained he announced a battle for the morrow. That evening, however, he heard that Gorgias had been detached with six thousand chosen troops, led through byways by some apostate Jews, to surprise him in the night. Judas turned the enemy's stratagem against himself; for, raising his own camp, he marched against theirs, surprised them at daybreak, routed them, and pursued them with great slaughter. Then, turning back and

* Deut. xx. 5, 8.

forbidding his men to straggle or plunder, he marched against Gorgias, whose troops, panic-stricken, threw down their arms and fled. The hostile camps yielded an immense booty to the followers of Judas, and the slave-dealers who had come there to buy the captive Jews were themselves, by a kind of retribution, taken prisoners and sold as slaves. The day after the battle was the Sabbath, and the Jews then offered up a solemn thanksgiving to God for the signal deliverance He had wrought for them.

After this, Judas attacked and defeated two of the lieutenants of Antiochus, killing twenty thousand of their troops. Then Lysias himself, with an army of sixty-five thousand, marched to the southward of Jerusalem and encamped at Bethsur, where he was defeated by Judas with only ten thousand men. Judas now took Jerusalem, purified the Sanctuary from its defilement, dedicated it anew to God's worship, and restored the sacrifice and oblation. An annual commemoration of the day was appointed, and Christ himself honored the feast of the dedication, which is now observed as the Feast of Lights in Jewish Synagogues and homes.

TIVICE.

The tenth day of this month, called ARSORO-B'TI-

VICE, is the fast of the tenth month, commemorative of the siege of Jerusalem by Nebuchadnezzar.*

SHERVAT.

Nothing of importance to record in this month.

ADAR.

The thirteenth day of this month is called the fast of Esther, in commemoration of her and the nation's fasting, previous to her intercession with the king Ahasuerus, on behalf of her people. The wonderful deliverance of the Jewish nation from annihilation, is celebrated by the feast of PUREEM, on the fourteenth and fifteenth of this month, as days of great joy and merrymaking. A better account of it cannot be given, than its entire history in the book of Esther, the events of which happened in the year 3404 A. M., eight years after she became queen. It is a national feast, and one generally observed. Festivities are the order of the day, and gifts and tokens of friendship are exchanged, the poor not being forgotten. Many keep open house on those evenings, or hold large parties. It used to be a prevailing custom, and still exists to some extent, to visit from house

* II. Kings, xxv. 1.

to house, *en masque* and fancy dress, causing much merriment and joyousness.

Many of the customs and ceremonies which have been narrated, and which will be described in the second part of this work, have either been modified or dispensed with, according to the various ideas of reform. The abolition of many of them, to my mind, has not been of any advantage, because when properly explained and understood, they contain meanings and lessons of good; but of course, to the ignorant and uninstructed are unintelligible. Thus the uneducated classes regard them as necessary religious observances, whilst they were only instituted and intended to convey symbolical instruction. The fault, therefore, was not their existence, but the want of a proper illustration, and the necessary education to understand and appreciate them.

PART II.

TREATING OF THE ORDINARY PRAYERS AND SERVICES, AND PUBLIC AND PRIVATE CEREMONIALS.

Before alluding specifically to the prayers and praises used for different occasions, extracts of which will be found in the Appendix, it may be proper to explain, that the thoughtful mind will at all times, and on every occasion, find an opportunity to praise the Lord for the many evidences of His mercy, bounty, and power. Dependent as we are, at every movement of our life and at every step we take, on His superintending Providence, the propriety, if not the necessity, should force itself upon us to acknowledge it, and in view of this fact there have been framed, in addition to ordinary orisons and public devotions, short ejaculatory praises, similar to those in the Appendix, for individual use on casual occurrences. Thus we are enabled to carry out the behest, "And thou shalt speak of them, when thou sittest in thy house, and when thou goest on the way, and when thou liest down, and when thou gettest up."*

* Deut. vi. 7.

The regular public services in the Synagogue ought to be held morning and evening daily, with extra ones on special occasions.

Our first daily duty is to render thanksgiving and praise for having awakened and been spared to another day; therefore, having washed the hands, our first exclamation is, "I render thanks to Thee, Almighty God, for having spared me to life, in Thine abundant mercy."

The set prayers of the ritual are those for morning, noon, and night. During the morning services it is customary to wear the TOLLIS, which is a kind of scarf, to the four corners of which are affixed TSITSIS or fringes. The pious Jew always wears across his shoulders a small garment of light fabric, to the corners of which the TSITSIS are attached.* In former times, when they wore the Oriental dress, the TSITSIS were attached to the outer garment, but when they mixed with other nations, they substituted the garment just alluded to, which is called ARBONG-KONFOUSE, meaning four corners. The words, "throughout thy generations," show that the ordinance was to be binding perpetually. The custom, therefore, of wearing the TOLLIS during the service is desirable, so that at least during that time the command may be observed. They likewise wear during the ordinary morning prayers, the TEPHILLIN, Phylacteries.†

* Numb. xv. 37, 41. † Deut. vi. 8.

Women, and males under thirteen years old, are exempt from the use of TSITSIS and TEPHILLIN.

Entering the house or apartments of a Jew, there should be found on the upper part of the right-hand door-post a MEZOOZOH. This is a small tube containing certain Hebrew verses, and on the outside of which is inscribed the word SHADAI, which is one of the highest appellations of the Deity. This is according to the injunction, "And thou shalt write them upon the door-posts of thy house, and of thy gates."* This is another of the *aids* to religion. It is to remind us at coming in and going out, to act always according to the Divine precepts, and to say, like David, "I have set the Lord continually before me."

When Solomon built the Temple at Jerusalem, he erected at the porch or entrance two great pillars. These, it is said, were to remind the people of the two great pillars of cloud and fire, which accompanied them throughout their wanderings in the wilderness. They were likewise to remind the Israelites on going to and coming from Divine worship, of their miraculous deliverance from Egypt, and thus place the goodness and greatness of the Lord constantly before them; so that the continual remembrance of Him might preserve them from the tempta-

* Deut. vi. 9.

tion to sin. The MEZOOZOH should now fulfil that purpose.

On removing into a new residence, and fixing the MEZOOZOH, it is customary on the first evening to assemble MINYAN, and hold the regular evening service, reciting a few appropriate psalms, and asking God's blessing to attend us in our new abode, thus making our first act therein a religious one.

MINYAN means an assembly of ten males, over thirteen years of age, who have been confirmed; without which, no public ceremony or worship is performed. We find that when Abraham prayed for the wicked men of Sodom and Gomorrah, that *ten* righteous ones were the lowest number for which he prayed the cities might be spared, and this is probably the reason why that is the lowest number which can form a congregation.

With reference to the dietary laws, it must be stated, that the non-observance of them in any case, must only be regarded as individual deviations, not sanctioned by any authority, and that they are now equally binding as ever. A general description of the fish and animal food, which may or may not be eaten, is found twice in the Pentateuch.* In this respect, and as regards every religious ordination, surrounding circumstances must be regarded. Thus, if

* Levit. xi. 1-30. Deut. xiv. 3-21.

a qualified physician orders, as a *necessity*, anything prohibited by Jewish law, or if the observance of any custom was likely to be injurious to health, it would be equally culpable to adhere to the law, as it would be under other circumstances to violate it. This is strictly a principle which must be observed, but not abused. We are neither required nor permitted to do anything injurious to life or health.

The mode of slaughtering cattle for food is humane and painless. The throat of the animal is cut, and the windpipe and jugular veins severed *at once*, so that all blood flows freely. The knife used for the purpose, has a blade from nine to twelve inches long, and about an inch and a half wide. It must be smooth and keen to the highest degree, and before use, is subjected to the minutest examination that no flaw susceptible to the finest touch can be detected, which might tear the skin, and give the animal unnecessary pain. The blood having been exhausted, for Scripture enjoins "thou shall not eat any blood,"* and "the blood of the animal is the life thereof," an examination is made of the lungs, liver, etc., and if they are found in a healthy condition, it is marked KOSHER, which means fit for use, otherwise it must not be eaten. A qualified person, can with care easily detect the existence of disease however slight, or any

* Levit. xvii. 14.

inward malformation or existence of pneumonia, which at once condemns it from being used for Jewish food. The SHOCHET, person appointed to kill, must be of good moral character, and religiously reliable; must pass a proper examination, and have a diploma to act in that capacity, either from an authorized rabbi or an ecclesiastical board.

BIRTH.

When a child is born it is usually announced with the salutation of MOZZOL-TOWV, which is the ordinary congratulatory expression on all occasions of joy. It means "good luck," and expresses the wish, that the occasion, whatever it may be, may prove felicitous. Should it be a boy, preparations are made for the BERIS-MELAH, covenant of circumcision, to take place on the eighth day from birth unless the child is weak or unhealthy, in which case it must be postponed. This is the Abrahamic covenant, and without its performance, no male is counted as one of the Jewish community. It is a direct divine ordinance,* and was practised on Isaac by Abraham, at the appointed time.† Like all other religious ceremonials of joy, it is made a time of festivity, to which the friends of the family are invited. The ceremony is as follows: the

* Gen. xvii. 9, 14. † Gen. xxi. 4.

child is brought to the door of the room by the godmother, and received by the godfather, who hands it to the MOHEL, operator, whilst those present, say, BOROOCH HOBBO BERSHIME ADONAI, "Blessed be he who comes in the name of the Lord."

The MOHEL then invokes divine aid, and performs the operation, after which, he takes a glass of wine and says the sanctification. He then names the child, places his hand on its head, and blesses it, offering prayer that it may grow up a joy to its parents, and an honored member of the faith, returns it to the godfather, and the religious part of the ceremony is ended. The company are then mostly invited to a repast, and enjoyment follows. A female child is named in the Synagogue, later, generally when the mother is able to attend, to give thanks for her safe accouchement and recovery, that being her first duty when she is able to leave her home.

With the first male issue from its mother, another ceremony is performed. It is called PIDYAN HARBEN, redemption of the first born.* The ceremony is as follows. The friends being assembled, a COWHINE, one of the hereditary descendants of Aaron, who has been selected, accepts the child from its mother, as consecrated to God's service. The father then expresses his desire to redeem him, and the COWHINE,

* Ex. xiii. 2, 12, 15.

priest, assenting, receives from the father a certain sum of money, representing the proper amount of Jewish shekels, which is mostly devoted to religious or charitable purposes, and the child being thus redeemed, is returned to him by the COWHINE. There is a short ritual adapted to the occasion.

CONFIRMATION.

The next ceremony is when a boy is thirteen years of age. He then becomes BAR-MITZVAH, a son of the commandment, that is, he is confirmed in the Synagogue, and from that day is religiously responsible for his acts, as a member of the community. Previous to the occasion, he is specially prepared, by being instructed in the articles of faith, and the duties and responsibilities which will thenceforth devolve upon him. If he is capable, he reads aloud from the SIFAR-TOWRO, book of the law, the Pentateuchal lesson of the day, and the minister or rabbi suitably addresses him.

The SIFAR-TOWRO is a roll of parchment, on which is written in Hebrew the five books of Moses, several copies of which are possessed by every congregation, and are kept in the holy ark, situated in the East. The scrolls are on two rollers, and are enveloped in handsome and costly coverings, with silver or gold

ornaments, according to the means of the congregation, or the members who present or own them. They are considered very sacred, and treated with great reverence. A curtain hangs before the doors of the ark, emblematical of the veil which hung before the Sanctuary in the Temple. In front of the ark, or in some conspicuous part of the Synagogue, a lamp is kept constantly burning, commemorative of the perpetual light which formerly burned in the Temple.

Until late years, it was not the custom to confirm girls publicly, and Hebrew and religious instruction was either given in Jewish schools, or by private tuition when children attended Christian schools for their secular education. Of later years, since the establishment of Sabbath and Sunday schools for instruction to both sexes in catechism and scripture history, the custom has been introduced in some congregations, especially amongst the reformers, to hold a public confirmation of both boys and girls on the feast of Pentecost, that being considered an appropriate day, being the anniversary of the revelation at Sinai. The girls over twelve years of age, and the boys who have been BAR-MITZVAH during the year, are then publicly examined as to their religious knowledge, and confirmed *en masse*.

MARRIAGE.

next ceremony to which we have to refer, is the betrothal. When a couple become engaged, the CHOSON, bridegroom, is generally specially called to the reading-desk at the reading of the law on the following Sabbath, and the fact announced when his name is called. After service, he generally repairs to the dwelling of the KOLLA, bride, where they hold a reception during the day to receive the congratulations of their friends. It is generally arranged at the time of the engagement, or soon afterward, when the wedding is to take place. From the eve previous to the marriage, until the ceremony, they do not see each other.

The ceremonial is as follows: The fathers of the engaged couple, or their representatives, who are called UNTERFUEHRERS,* fetch the groom, and the two mothers, or their representatives, bring the bride, and place her next to the groom under the CHUPAH, canopy, where the minister is waiting to receive them, and welcomes them by invoking God's blessing on them. He then delivers a suitable address as to the requirements and responsibilities of married life, reminding them of its holy character and of the obligations and duties which they jointly and relatively

* This in German signifies "bringing under."

incur. A glass of wine is then handed to him, and he pronounces the sanctification and other blessings suitable to the occasion, and the contracting parties drink therefrom. The bridegroom then places the ring on the finger of the bride, saying: "With this ring thou art sanctified to me, according to the laws of Moses and Israel." The officiating minister then reads the KESUBAH, marriage contract, which has previously been assented to by the bridegroom and signed by him, and attested by the minister and two witnesses, and of which the following is a translation:

"On the —— day of the week, on the —— of the month of ——, in the year —— from the creation of the world, as we compute here at —— I, A. B., bachelor,* son of C. D., say to this damsel, E. F., spinster, daughter of G. H., be thou to me a wife, according to the laws of Moses and Israel, and I will cherish, nourish, maintain, sustain, and honor thee in accordance with the customs of Jewish husbands, and I will endow thee with a wedding portion, say, one hundred coins of silver, as specified by the rabbins as a marriage dowry, and I will maintain thee agreeably to the custom of all the world, and in the same manner as all married persons; and I will provide thee with raiment, lodging, bed, and food. And I,

* Describe condition of bride or groom as the case may be.

the said A. B, do admit this to be a bond, and just certificate of marriage, solemnized between us; and I do undertake in the presence of God in heaven, to maintain and fulfil the said statement, as herein inserted, and in this certificate described; and during my life, and at my death, I do give and bequeath thee a fair provision of my wealth and property; and I, the said A. B., do give to thee E. F., daughter of G. H., this, as a true bond, and I will maintain it in its true sense, and do now testify to the correctness thereof."

A second glass of wine is then handed to the minister, who pronounces further benedictions, and the newly-married couple having drank therefrom, the bridegroom shatters the glass with his foot into fragments, and the ceremony is concluded.

Amongst most reformers the use of the canopy, KESUBAH, and breaking the glass is abolished.

An explanation regarding the foregoing ceremonies will be found in the Appendix, in an extract from an address delivered by the author at a marriage ceremony.

DIVORCE.

GHET, divorce, is only granted on proof of satisfactory and sufficient cause, and by a proper ecclesias-

tical court, consisting of a duly authorized and certificated rabbi, with three assistants as a BETH-DIN. Every detail of law must be scrupulously observed. It is of no effect until the decree, properly signed and authenticated, is placed in the hands of the divorced woman,* either by the husband or his delegate, who has received it from him for that purpose. Divorce according to civil law is not recognized in a religious point of view, until the Jewish ceremony has been performed, inasmuch as the marriage having been performed as a religious ceremony, can only be annulled accordingly. Therefore, persons married according to Jewish law, and afterward divorced by civil law, cannot again marry as Jews until ecclesiastically divorced. Happily, the event amongst us is a rare one. In no case can a divorce be granted to a man, who has betrayed a woman previous to marriage.†

DEATH.

In cases of sickness, even if there should not be imminent or immediate danger, the mind should be directed heavenward, and with due submission, prayer should be offered to Him, without whose aid human skill can avail naught.

* Deut. xxiv. 1. † Deut. xxii. 29.

When it assumes a serious character, and a fatal result may be apprehended, the patient, with due care not to cause alarm which might have a serious effect, should be gradually prepared to resign his soul to Him who gave it. First in order, is a general confession of sin, and supplication for pardon; next, prayer for mercy and recovery; and finally, submissive resignation, with the expression, "Into Thy hands do I commit my spirit; Thou redeemest me, O Lord! God of truth." As the end approaches, the dying person and those around him, or if he is unable they alone, end his career with the declaration, "SHERMONG YISROILE, ADONAI ELOHINOO, ADONAI ACHOD." "Hear, O Israel, the Lord our God, the Eternal. is a Unity,"* which is the dying exclamation of every Jew. So soon as it is certain that death has taken place, the face of the deceased is covered, as it is considered disrespectful to submit it to public and unnecessary gaze.

The funeral generally takes place within one or two days after death, as it is considered improper to keep the body disinterred beyond that time. For one hour after death, the body must not be disturbed. After that time it is laid on the floor and covered with a cloth, and from the time of its expiration until its burial, it is never left without the guardianship

* Deut. vi.

of two persons to watch and protect it. As shortly as possible before the funeral, except in cases where it is necessary earlier, the TAHARA, washing or purification, takes place, and the performance of this and all other offices to the dead, are looked upon as acts of mercy and kindness which it is a privilege to perform. It is generally done by volunteers and persons who deem it a religious duty, even to those with whom they have not been acquainted during life.

Five or six persons generally take part in it, so that no accident may occur. The TAHARA having been completed according to the prescribed form, the body is shrouded and placed in the coffin, with all that has been a part of it during life-time. The shrouds are plain vestments of calico or linen, and all costliness or extravagance is dispensed with. The coffin is also to be plain and without ornamentation; and feathers, trappings, or display of any kind is contrary to orthodox custom or law. The propriety of this will readily be observed. Death levels all distinctions; the poor and the rich are then in every way alike, and entitled to the same respect, so that all unnecessary differences should be avoided. The expense incurred for costly funerals is often a serious matter to the bereaved, to whose grief is added pecuniary embarrassment, without benefit to the dead. When all is ready, the wife or husband, parents, children, and

brothers and sisters of the deceased, are permitted to take a last view of the departed, on doing which it is a custom to make a slight rent in the breast of their garment, indicative of grief, and to say at the same time, "BOROOCH DAYAN HOAMAS," "Blessed be Thou, O Judge of truth," signifying our acquiescence and submission to His decrees. The body is then conveyed to the cemetery, at the entrance of which, the officiating clergyman reads as follows: "O Rock! all of whose ways are perfect and just; faithful, righteous, and just God, perfect in every work, who dare question Thy action? Thou who rulest on high and and below, who bringest down to the grave, and raisest up again. Rock of all ages! who shall presume to question Thy doings? Righteous and Supreme Judge! who art slow to anger, and of abundant mercy, have pity and compassion on parents and children, for to Thee, O Lord, belongs pardon and forgiveness. What profiteth a man, should he live a thousand years, it would be as though he had never existed. Blessed art Thou, O Judge of truth, who giveth life hereafter, who vieweth all things, and rendereth to man according to his doings. We know, O Lord, that Thy judgments are just, and that we should not murmur at Thy decrees, for all Thy ways are justice and truth. The soul of every creature is in Thy hands, have pity we pray Thee, on the remnant of

Thy flock, and say to the destroying angel, 'Stay thine hand.' 'The Lord has given, and the Lord has taken away, blessed be the name of the Lord. May He who is most merciful pardon iniquity, and let mercy prevail in place of wrath.'" The coffin is then deposited in the grave, the bystanders saying, "May he (or she) repose in peace." The near relatives and friends, then in succession put earth into the grave, the 91st psalm is recited, and the mourners return to their homes. At this point, I am reminded of the following excellent parable, related in the MEDRASH. A man had three friends whom he held in different degrees of estimation. To one he was devoted in the highest degree, in fact he almost worshiped him, and considered him nearly as necessary to happiness as life itself. To the second he was greatly attached, but in a little less degree than the former; whilst the third, who was poor and not popular, he patronized occasionally as a matter of politeness, but without that cordiality which sincere friendship calls for. One day being summoned before the emperor, for some fault, and afraid to go alone, he sent for his first friend and asked him to accompany him, but he made some excuse, and said he could on no account do so. He then sent to the next one, who consented to go with him to the entrance of the court, but no further. As a last resource, he sent for the

least favored one, acknowledged his neglect and want of attention toward him, begging him at the same time to overlook it, and help him in his trouble. To his great joy and surprise, his neglected friend assured him of his forgiveness, and went with him to the emperor; and by his intercession and pleading obtained pardon of his fault. So it is with us when we are summoned to appear before our Maker. Our first friend whom we have so fondly cherished, namely our wealth and worldly possessions, cannot accompany us at all; the next one, our relatives and fellow-beings go with us to the grave but no further; but the poor neglected one during our life-time, our religion and good actions, go with us into the presence of our heavenly Judge, and intercede, and obtain favor in our behalf. Therefore, have our sages taught, "Prepare thyself in the antechamber that thou mayest enter the palace," and further, "Repent one day before thou diest," which means, that being uncertain of that day, we should strive to be *always* ready.

The mourners on returning home, commence to observe what is called SHIVAH. SHIVAH means seven, and alludes to the seven days of mourning which are observed for parents, children, sisters or brothers, husband or wife. During the SHIVAH, the mourner does not leave the house nor attend to ordinary avocations, unless the neglect of so doing would incur ir-

reparable loss, and cannot be performed by another. MINYAN assembles at the house morning and evening for the regular prayers, after which the 49th Psalm is recited, and a prayer offered for the repose of the deceased. It is also made the occasion for almsgiving and deeds of benevolence. The mourners are seldom alone, their friends paying visits of condolence, and sitting with them. The SHIVAH probably originates from the mourning instituted by Joseph for his father Jacob,* when he went up from Egypt to bury him. Following the SHIVAH, and inclusive of it, there is observed a general mourning of thirty days for any of the above relatives, during which time, the OVAL, mourner, refrains from pleasures or festivities of any kind, and in various ways marks his or her grief. This probably originates from the mourning observed by the Israelites at the death of Moses.† For a parent, the term of mourning is extended to a year, during which time not the slightest enjoyment is indulged in. During the year of mourning for a parent, the sons attend every service in the Synagogue, and recite aloud the KODDISH.

The KODDISH is generally supposed to be a prayer in behalf of the dead, but its import is frequently misunderstood. The meaning is this: It is a eulogium of the Deity in the most exalted degree. Our

* Gen. l. 10. † Deut. xxxiv. 8.

RABBONIM have taught the maxim, that as we bless God for the good He bestows upon us, so we should likewise bless Him, when He sees fit to afflict us. The loss of a parent is looked upon as one of the greatest calamities, for we may have another child, husband, or wife, but we can never have another loving mother, or fond father, whose anxieties and care it is impossible to repay. Hence the affliction is heavy and the bereavement deeply felt. In our deep grief, then, we must not arraign the justice of an all-wise God, but show humble submission to the will of Him "Who doeth all things aright," and be ready to praise and glorify His great name, even when He sees fit to chastise us. Thus when we recite the KODDISH, we, to a certain extent, exalt the memory of good and pious parents, who have instilled into us the principles of virtue and religion, and who have taught us to look up unto Him in every emergency; and in this manner, coupled with good deeds, we pay to their memory the highest tribute of respect in our power.

YAHR-ZEIT, meaning in German a year's time, is the word used to designate the anniversary of the death of a parent, on which occasion it is customary to visit the Synagogue, recite the KODDISH, and perform acts of charity in memory of the deceased, and this custom is almost universal.

A large number of the customs and observances herein narrated, are rabbinical ordinations, instituted since the days, and partly during the times of Hillel and Shamai. For centuries they have been held in veneration, and considered as binding as the precepts of the written law. They were compiled into a volume, called SHULCHAN-OROOCH, which means an arranged table, and have been the general guide and standard of all Jewish communities. It is only since the introduction of reform that they have been publicly infringed upon, the thoroughly orthodox of the present day still regarding them as binding. The reformers, however, claim that with altered times and circumstances they have the right to modify or abrogate them to suit the present age, or rather, their own convenience. How far they are justified in so doing, it is not my province in this work to discuss, but it certainly seems desirable, and I might say absolutely necessary, in the interests of Judaism, if a change is to be made, that a general synod, or convention of duly authorized RABBONIM should be held, and a code of laws be approved or amended for general adoption, instead of individual ministers and congregations of laymen, making or abolishing regulations according to their individual tastes, ideas, or convenience.

APPENDIX.

Extract from a sermon delivered in the Berkley Street Synagogue, October 19th, 1878, by the Rev. Professor D. W. MARKS.

"To the end that all the peoples of the earth may know that ADONAI is the God and that there is none other."—I. Kings, viii. 60.

No passage in the whole range of Scripture ought to be more familiar to us than the text just quoted. It is rehearsed to us every Sabbath and festive day, and it has a prominent place in our especial Tabernacle ritual. Independently of the great truth which it propounds of the absolute unity of the Godhead, the entire passage serves as a key to the scheme of Divine revelation and to the remarkable and exceptional manner in which Almighty Providence has dealt with the Hebrew race. If we go back to the earliest age, we shall find that the end designated in the text was declared when God called Abraham to his preceptive mission. It is the theme on which Moses dwells with singular emphasis: it is taken up by Isaiah in his prophetic vision of the time when the Hebrew sanctuary shall be recognized as the

בית תפלה לכל העמים (house of prayer of all nations), and also by Cephaniah, who predicts a common universal worship. But nowhere is it set forth in brighter colors than in the magnificent prayer of Solomon in the text chapter. From time immemorial this unrivalled upswelling of prayer has found a place in the סכות service, and for very sufficient reasons. During the Septennary סכות the Book of Deuteronomy was read out publicly to men, women, and children, and that was the fitting time to recite to them also a prayer, which, while it gives prominence to the one great feature of Israel's mission, portrays by one and the same touch the immeasurable distance and the immediate proximity of the invisible and incomprehensible Lord, abiding in the sanctuary, listening with a father's complacency to the petitions of His children, and yearning to answer them with the fulness of peace and hope.

How little acquainted are those with the spirit of the Hebrew Scriptures who speak of the Jehovah revealed through Moses as a National God! Was Abraham called for the exclusive benefit of his own race? Assuredly not, but, as the Scripture testifies that "through Him and His posterity all humanity might be blessed." Again, was Solomon's Temple raised for the sole spiritual advantage of Israel? Assuredly not. The enlightened Hebrew monarch,

imbued with a sense of the universal Lord and of the common brotherhood of man, declares the Temple open to all, and implores the Almighty to receive and to grant the prayer of every honest-minded non-Israelite who might come thither to commune with the Father of all. And here, not only is the tolerant spirit of Judaism made manifest, but the very object of Israel's mission is placed in the foreground of the text, that "all humanity may be brought to acknowledge that ADONAI is *the* God."

True it is that the Pentateuch frames severe and repressive laws against certain idolatrous practices; but these laws are not levelled against *opinion* or *belief*, but against the ineffable horrors which such practices involved. Apart from this, Mosaism linked itself with universal charity and tolerance. Follow the course of Hebrew history and you will notice important modifications in ritual precepts and in social economy, but you will find no change in the exercise of the principle of toleration. One of the last utterances of prophecy by Malachi before he places on it the seal, is in the form of an admonition to his people to remember that "mankind has one common Father and that One God is the Creator of us all."

That the prediction of the text will ultimately be accomplished, and that it will be wrought out by the instrumentality of the house of Israel, are proposi-

tions that have a solid basis in the utterances of every prophetic age. *How* and *when* it will be brought about we leave the direction to superhuman agency. Meanwhile it is for us to act to all without our own pale, in the fulness of Malachi's prophetic words. *Because there is a common brotherhood of man and a common sentiment of dependence on the One universal Father, we who give expression to that sentiment in our Synagogue, must not ignore those who give vent to it in their churches and chapels; and strongly attached as we may be to our own creed, we have no right to assume that our perceptions of spiritual truth are infallibly right and those of others radically wrong.* Until the climax predicted in the text be reached, differences will and must prevail in modes and forms of worship, as on all speculative opinions. Nor should those varying opinions or forms of worship cause us any perplexity. They should rather move us, like Solomon, to revere the supernal goodness of the Father of all, that distinguishes between errors of the head and the honest promptings of the heart, as Solomon saith, "Thou alone knowest the hearts of all mankind."

But while our pure biblical teaching ought to keep us free from all sectarian bias and prejudice, it would be a gross abuse of it to act on the rash conclusion that it is a matter of comparative indifference to

which religious community we belong. In this respect our guides must be conscience, a sense of truth, and the meaning which our reasoning powers enable us to bring out of God's revealed word. I can find no Scriptural grounds for such frigid latitudinarianism. The Bible does not absolve us Israelites from any Mosaic precept except those which were local and related to the automatic national and political government of Palestine. But it reminds us again and again that we are to work out the prediction of the text, *not* by violence or coercion, and not through any organized propaganda; but by making our faith and our ritual respected from without, by means of our own consistent piety and our decorous worship.

It may not be out of place, after nearly four decades have past since the establishment of our congregation, to tell those whose memory cannot travel back so far, that these genuine scriptural aims constituted the soil out of which the West London Synagogue sprang into life; and that *not* a feverish craving for change, but a desire to preserve Israel's old heritage intact and to bring the ritual worship more in harmony with Israel's mission, were the motives that led some earnest and thoughtful men (few of whom are now left) to undertake the difficult and, what at one time seemed, a hopeless task. It is well that those who are young and who have imbibed the

enlightenment of the present age, do not remember the Synagogue as it was forty years ago. The Jews of that time were not less devout than we are; in many respects they were more earnest and observant; but the public worship was neither calculated to impress its votaries, nor to gain respect from without. It was then just what it had been in the thirteenth century when Europe had scarcely emerged from barbarism, with its voluminous prayer-book, overladen with accumulations from the Mishnah, the rhapsodies of hymnologists, and collections of private supplications never intended for public service. Besides which, the barbarous treatment of the Jews from the age of Constantine to that of the Crusades had produced vast accretions of "Selichoth," "Kinoth," and "Bakashoth," portraying Israel's sufferings and martyrdom in the darkest colors, and invoking, in the bitterness of anguish, retributive vengeance on the merciless persecutor. In the whole of this metropolis, the pulpit, which had been the creation and the glory of the ancient Synagogue, had not a single abiding-place, and the services were spun out as in the Middle Ages, when Jews were well content to spend three-fourths of the day in the Synagogue, which was their only asylum from violence and outrage. Meanwhile the second quarter of the present century had proved to the Jews of Britain what the Renaissance

of the fifteenth century had been to the Continent. It bore on its wing the cultivation of more humane sentiment, the softening of prejudice, tolerant legislation, and an unsectarian university, where Jewish youth could follow the course of the humanities side by side with their Christian fellows. The result was that in a few years there arose young men different in culture, habit, and thought, to whom the prevailing worship of the Synagogue imparted no edification, and in whom it inspired no reverence. It was as impossible to check the development of educated thought as it was to satisfy the inquiring mind, how it was, that while social, intellectual, and political life was progressively growing brighter, the Synagogue still continued draped in mourning and despair.

It was for the men then invested with such ecclesiastical authority as historical Judaism prescribed, to take these things to heart, and to incline a willing ear to the entreaties of those who petitioned for beneficial changes, if on no other ground, at least, of preserving to their children their ancient heritage. But whether those authorities did not, or would not, see what was passing beyond the confines of their own narrow horizon, they not only would sanction no change, but they declared that any change in the existing state of things was impossible.

Be it far from me, and more especially in the sacred place where I am speaking, to assail their declaration and determination with a single word of contumely or angry controversy. No, it becomes thoughtful men to bear with patience and philosophy those prejudices which are entwined with old and hallowed associations. Left to ourselves, we began and completed our work in a spirit of reverence, and we presumed not to put our hand on anything except what lay outside the sacred volume of the Scriptures.

Our object was not only to adapt our public ritual practices to altered times and circumstances, and to make them keep pace with the progressive movements of our race; but also to revive the sentiment of spiritualness among us, to make our worship felt within and respected without, and to bring us more and more into harmony with our mission, which is, to labor through our pious conduct and public example for the great end for which God set us apart as a sacerdotal race, that in the process of time we might bring all mankind to the knowledge of the text truth "that ADONAI is the Divine Power and that there is none other."

I have thought it needful to mention these things after periodical intervals, because every succeeding decade finds among us children grown into manhood and womanhood, as well as many new members of the

congregation, to whom it is meet that they should be rehearsed. Many outsiders speak of our Temple of Prayer as the "Reform" Synagogue. But if they would imply by that epithet that it is established for purely negative objects, to rid our prayer-books of some scores of pages and to ease ourselves of the burden of the rabbinically imposed duplicate festival, or if they suppose that "Reform" with us means what it does in some congregations of Germany and America, where many of the old biblical landmarks have been removed by rash hands, they are in great error, and they do, unconsciously perhaps, foul injustice to the founders of this Synagogue and to its ministers. No, this Synagogue is established for those who have shaken off their apathy and indifference for things spiritual and feel the want of a worship which, while it satisfies the reason, may also make its way to the heart; for those who, while keeping their children up to the highest intellectual platform of the age, desire them to recognize in their public place of worship something that goes hand-in-hand with their mental culture; for those who cherish Judaism as a vital principle and do not reduce it to a mere formal profession; for those who, while they feel the influence of the Divine worship *within*, are sensitive about the impressions it creates on non-Israelites *without*, and the respect it commands for them; finally, for those

who feel that they have a great preceptive mission to accomplish, and which is to be worked out by personal conduct and example, a mission, in fact, of which the text passage reminds us, when it plainly sets forth the Divine purpose, that *by* Israel, and *through* Israel, the capital object of revelation shall ultimately be worked out, "that all the peoples of the earth may know that ADONAI is the Divine Power, and that there is none besides Him."

Extract from a sermon delivered at Montreal, February 24th, 1872, by the Rev. E. M. MYERS.

The portion of the Pentateuch with which we commenced the lesson of to-day may at first sight appear of an ordinary character, and one of no especial bearing; but, if we take the trouble to examine a little below the surface, and to spiritualize its meaning, we shall find food for deep and profitable reflection.

There can be no doubt in a reflective and meditative mind that the laws and ordinances given by our Great Creator are adapted for all times, seasons, and countries; and that, although it may not be always possible in every age to fulfil them according to their written character, we shall find on a proper examination of them, that, when we cannot carry them out

on their first apparent meaning, they are capable of being interpreted as typical of higher duties, and convey greater significance even than their exact words seem to imply.

We have first to assume a belief that the Law now in our possession is of divine origin, and the same as handed down to us by our great Lawgiver. That different versions of it may, and indeed must of necessity contain errors of translation, there is no doubt: but it has so faithfully and carefully been handed down from Moses to Joshua, and to their successors in its present written form, which we retain in our Synagogues to this day, and which is still recognized as divinely inspired, even by those who lay no claim to orthodoxy, that but few will attempt to impeach its correctness. Indeed, this belief forms one of our leading articles of Faith, and is thus expressed in the 8th creed:

"I believe with an entire faith, that all the law which is at present in our possession, is the same which was given to Moses, our instructor, peace be to his memory."

There are, of course, skeptics in every age and in all communities, who will cavil and take exception to everything which does not suit their exact ideas; and, therefore, from these we cannot expect acquiescence in the foregoing remarks; but our object to-

day is not to argue this point, for that must be a subject of itself, but to show that all the commandments in the Bible have a deep and significant meaning, and that if they cannot be carried out in their literal sense, they may be so spiritualized as to make them capable of fulfilment in our ordinary walks of life.

There are very many commandments which were applicable to former times, and observable when we were a separate nation, which, in our present condition, are impossible to be observed; and, therefore, we can only make use of them as I have already said, by applying to them a different meaning than that expressed upon their face. The Jewish nation, when the law was first given, had but recently been delivered from a condition of abject slavery, and their mental faculties and ideas were not fitted for such instruction as could be given them when they had become more enlightened and educated. It was therefore necessary that many things had to be conveyed to their minds in such a manner as was suited to their capacities at that time, and, as our sages have remarked, "in language best suited to their understanding."

When we consider the high authority whence emanated the laws and ordinances in reference to the tabernacle and its holy worship, when we reflect that it was the wisdom of God which ordained them, we

cannot for a moment doubt that every ornament, decoration, and arrangement of it, contained symbolical and emblematical significations, which the Divine Legislator, no doubt, at the time fully explained to the people, but which in our dispersion have not been preserved. I wish, however, to be distinctly understood that, whilst I hold it to be perfectly justifiable to typify and symbolize such precepts as cannot at present be observed, I in no way impugn their first and original meaning, that being the foundation from which our instruction is derived. Having premised thus much, I will now call your attention to the first two verses of the portion of the lesson of to-day, in the following words:

"And thou shalt command the children of Israel that they shall take unto thee pure olive oil, beaten for the light, to cause the lamp to burn perpetually. In the tabernacle of the congregation without the veil, shall Aaron and his sons arrange it from evening until morning before the Lord; it shall be a statute forever to their generations, on behalf of the children of Israel."—Ex. xxvii. 20, 21.

First, we find it ordered that the oil is to be perfectly natural, derived from nature's source, extracted from the delicious olive fruit, pure and unadulterated. Secondly, it is to be "prepared or beaten for the

light," in order, thirdly, "to cause the lamp to burn perpetually."

First, it was to be pure olive oil; not a manufactured article produced or taken from any cattle or animal, or any being subject to disease or animal passions; but in its very growth it was to be pure and unadulterated, the very essence of nature, and free from all noxious ingredients. Thus must we derive the foundation and much of our religious instruction from the pages of that natural tree, the foundation of all life, light, and wisdom, and of which we, the chosen people of God, have been made the depositary. It is there we shall find embodied those beautiful precepts which form the basis of all moral and social laws. It is thence we can learn the guide and rules for our moral conduct, and be instructed in those responsible duties which we owe to our God, our neighbor, and ourselves. It is there we shall find all the commandments of the Lord, which, like the oil used in the tabernacle, are purity and light, as expressed in the 19th Psalm, "The commandments of the Lord are pure, giving light to the eyes."

As the olive oil was extracted from the fruit, pure and unmixed, so must we draw from that pure and holy source the instruction to guide and teach us, and which is the oil which will cause our lamp to burn

bright and undimmed, not only during our existence here below, but in life hereafter.

But we must be careful that we draw it like the oil, "pure," without any of those deleterious substances with which many adulterate it, and retail it to those who from their ignorance of its qualities and inability to test its genuineness, are frequently deceived with a spurious article, and think that the price paid for it must insure them against fraud. My friends, I am induced to make these remarks, because unfortunately of late years, especially in America, men have enlisted in the ministry who are not faithful shepherds. Whilst I do not include *all* who have swerved from orthodoxy, for doubtless there are some who are honest in their opinions, I speak advisedly when I say that there are unfortunately many others, who, from interested motives and for worldly considerations, pander to the wishes of those of their congregation (if they be wealthy) who desire their religion to be suited to their convenience, rather than make their duties subservient to their religious obligations. These leaders, my friends, call themselves reformers, but never was there a greater misnomer. The term to be applied to them is seceders, or abolitionists. They wish to set aside all that is Jewish, all that is distinctive of us as a nation, all that we have prided ourselves in observing through ages of

trouble and persecution. Had they contented themselves by attacking only our Rabbinical institutions, "I would have been silent;" but such has not been sufficient for them; they have in their presumption attempted to set aside those laws which have been given to us, "not through the medium of a messenger, but by Almighty God Himself;" commandments of which He has said, "between Me and the children of Israel it is an everlasting covenant." These they would set aside as naught. They are imitators of the Greek tyrant who wished to abolish the Sabbath and circumcision, two of our fundamental principles. They boldly tell you that these things are no longer required from you, that, if the observance of the Sabbath (God's earliest institution) interferes with your business, you are at liberty to disregard it, and, if you please, substitute some other day; that you are no longer required to abstain from forbidden food, that you may intermarry with other creeds; in short, that your religion is not intended to, nor need in any way interfere with your inclinations, comfort, or convenience. I did not intend to introduce these last few remarks in my discourse to-day, as they will form a subject for future consideration, but they have forced themselves upon me in connection with the symbolic meaning of our text: and, having once referred to them, I will say further, that whilst the

leaders are mainly responsible, the evil lies somewhat with the congregations themselves, who, because the candidate for the post of minister (often a late arrival) happens to possess the ability to please them in secondary qualifications, elect him to his responsible office without sufficient scrutiny. We must be careful that the instruction which we draw must be like the olive oil, pure and unadulterated—not drawn through an unclean tap whereby it becomes unfit to burn in the holy lamp.

Secondly,—we find that the oil even pure as it was, had further to be "prepared or beaten for the light." Even in its original state, it must be clarified and specially prepared for the light. So even must our Pentateuch, pure as it is in its every part, be prepared by proper hands, that the light it imparts to the branches which are illumined by it, may be brilliant and bright. There are many parts of it which require a careful and faithful exposition, and it is the sacred duty of those whose high mission it is to expound it, to take care that it is "beaten for the light." —"The law of God is perfect, refreshing the soul." Like the olive oil which caused the lamp to burn in all its brilliancy, so is our blessed law the oil which imparts light to our lamp, that it may burn clear and effulgent.

Thirdly,—the principles and laws therein contain-

ed are sublime and perfect, and are inexhaustible and all sufficient, if beaten for the light, "to cause the lamp to burn perpetually." It is only when they are adulterated, and when their true meaning is perverted, that the light becomes dim or extinguished. The lamp of the tabernacle no longer exists in its original form, but, my friends, in a different shape it exists in the breast of each of you. "The lamp of the Lord is the soul of man," and can never be extinguished except by your own neglect to trim it.

We have now to consider,—What is this perpetual light? Some of you may ask why do we at the present day burn a perpetual light in our Synagogues since we have no longer a Tabernacle. My friends, we *have* both a Sanctuary and a Tabernacle. Our house of prayer should be our Tabernacle, where we may offer our prayers and our petitions to the Most High, but our Sanctuary must be that little spot within our breast, to which we may at all times safely appeal as to our right or wrong actions. But we must not suppose that it requires no effort, no training, no inclination on our part, to make ready this Sanctuary for that blessed and immortal spirit which is to rest there. I refer you to the 9th verse of the 25th chapter of Exodus, where God has said, "And they shall prepare me a Sanctuary, so that I may dwell within them." This Sanctuary must be pre-

pared and fitted by us to receive that holy spirit which is to dwell there, and which is to be our safeguard and protection against the commission of sin. *This* is then the "perpetual lamp which we are enjoined to burn continually for an everlasting statute."

On the words, "the lamp of the Lord is the soul of man," our sages have in the Medrash made the following remarks:

"The Lord has said, Let my candle be in thy hand, and thy candle in my hand. And what is the candle of the Lord? the law; for it is said 'the commandment is a lamp and the law is light,' and why is the law compared to a light? because whenever a man fulfils a commandment, it is as if he lit a candle before the Lord, whilst he sustains his own spirit, for it is said 'the soul of man is the lamp of the Lord.'"

This allegory requires but little comment. The all-illumining and ever-shining laws of God cannot be represented by anything purer and more universally beneficial than light, which is the soul and essence of our life. Nor can the spirit of man, which is invisible, but nevertheless pre-eminent to the body, and guides and sustains it, be more aptly symbolized than by light. As in a candle the matter feeds the spiritual light (which is comprehensible), so does the body, consisting of matter, feed the soul, which is all spirit. There is yet another beautiful

simile in the Medrash of the light and law of God in the following words :

"Why is the law a light? Because many times when a man contemplates doing a charitable act or a good deed which would cost him money, the evil spirit within him says: 'Why shouldst thou do this and diminish thy property? Instead of giving it to others, give it to thy children.' Whilst the good spirit says: 'Give in the cause of charity and benevolence, for the commandment is a lamp which will always burn, even if you light from it thousands and thousands of other lights.' So the man who gives from his purse to a charitable cause, does not thereby diminish his property."

Like the lamp, therefore, from which hundreds and thousands of others may be lighted and its brilliancy remain the same, so is the law from which millions upon millions may be enlightened to eternity, and its flame not be lessened thereby. The truth of this illustration is borne out by every-day experience.

The second verse of our text, in referring to this perpetual lamp, orders that Aaron and his sons should "arrange it from the evening until the morning before the Lord," and it was to be "an everlasting statute." It was never to go out, but to be constantly arranged, that it might always be burning brightly, and shed its hallowed light within the Tabernacle.

So, my dear friends, must our little lamp be carefully watched, and daily trimmed, that its light may not be extinguished. Whilst its sacred flame burns within us, it will light us in the right path, and keep us from much harm; but when we neglect it, and allow darkness to take its place even for a single hour, aye, a single moment, it is then that temptation assails us, and leads us to the commission of sin. In the words of our text, it must be "arranged from the evening until the morning for an everlasting statute."

This life, my friends, may aptly be considered our evening, during which we must prepare and arrange our lamp for that morning life hereafter, when those who have carefully tended it will enjoy that bright and glorious morning light, bliss eternal, and unalloyed. Let us then bear in mind the injunction of our Rabbins who have said, "Prepare thyself in the antechamber, in order that thou mayest enter the palace;" and then, brethren, rest assured that although the lamp of the evening may appear dull and cheerless, it will revive and shine brighter in the morning, never to be extinguished.

THE SPIRIT AND INTENTION OF SACRIFICES.

Extract from a sermon delivered at Montreal, March 23d, 1878, by the Rev. E. M. MYERS.

The portion of the Pentateuch read to day, and, indeed, the greater part of the Book of Leviticus, treats especially of the offerings and sacrifices made during the existence of the Temple; whilst in the absence of regular Divine services and stated prayers, such as we have at the present day, they may have been suited to that particular time, it would be utterly impossible to fulfil them in the present age, and they would be highly repulsive to enlightenment and reason. It may be asked then, why, with the Divine knowledge of their future impracticability, were such commands given, and incorporated in the Pentateuch as standing statutes. The answer to me is perfectly plain. Israel had but lately been delivered from a condition of the most abject slavery. They were ignorant, debased, and superstitious, and it was necessary to give them such forms of worship as were adapted to the times and their surroundings. But He who gave these commands, and whose perfec-

tion penetrates all time, whilst He was fully aware that they would only be temporarily observed, was also aware that with the growth of time, with the development of learning, knowledge, reason, and enlightenment, that when they ceased to be practically fulfilled to the letter, they were capable of being more beautifully carried into effect, in meaning and in spirit. He has, therefore, reserved it for true and faithful teachers, for intelligent and reflective minds, to symbolize and give vitality to what would otherwise be but a dead letter. Like many other traditions, they need to be looked at beyond the surface, and require interpretation in a different sense to their literal expression. "The law of the Lord is perfect," and thus, whilst it is impossible in many instances to fulfil some of the commands contained therein in their direct terms, it is nevertheless possible to spiritualize them, and make them typical of much moral force and meaning, both within the spirit of their intention, and suited to present requirements. I therefore invite your attention for a few minutes, whilst I endeavor to illustrate a few verses which have been recited to-day.

The portion read this morning treats largely on "thank and peace offerings," and it will be readily admitted, that they are of the kind most acceptable to the Deity. The sin and trespass offerings, whilst

they may be brought with a certain amount of the spirit of penitence, might still be regarded as partly selfish, inasmuch as they are intended to procure pardon and forgiveness for wrongs committed. Not so, however, the peace-offering. It was originally intended to be the medium of peace, to remove all ill-will or any unkind spirit, and to produce harmony and a blissful state of tranquillity. That peace-offering, my hearers, was never more required than in the present age. If we look around, and see the daily turmoil and strife which exists in many communities, the petty quarrelling and more determined opposition, which is exercised apparently in the professed interests of religion, we can easily see how much the peace-offering is required. And it is capable of being made by all, even at the present day. Not the sacrifice of an ox, or a goat, or a turtle-dove, but the sacrifice of some of our individual views and wishes, for the interest and benefit of the community in general; and the sacrifice of our greediness for wealth, and other numerous passions and desires, which we allow to stand in the way of serving our Maker with sincerity. It is *this* kind of sacrifice, my friends, which God requires at our hands.

He has repeatedly, through the mouth of His prophets, declared the inutility of outward sacrifice, unless accompanied by that of the heart. "What to

me are your many sacrifices," saith the Lord, "rend your hearts, not your garments"—and many other passages of Scripture might be quoted to exemplify that the sacrifice required by God is that of the heart, and not as literally expressed. On this subject it is said in the "Zohar," referring to the verses, "The sacrifices of God are a contrite spirit," that "if the sacrifice was not accompanied by a contrite spirit, it was null and void, and might be cast to the dogs." Therefore, when the idea was misapprehended, when the essence degenerated to a mere form, when a multitude of sacrifices were offered without the inner man, the Lord said, through His prophet Jeremiah, "I spake not unto your fathers, nor commanded them concerning burnt offerings and sacrifices; such burning and meat offerings, I have never commanded; I never intended them." The offering which is meant, is that, where the outward sacrifice and the inward intention go hand in hand together. Having alluded to the peace-offering, I will observe, that it is one, the object of which is highly acceptable to the Supreme and in accordance with His heavenly attributes; for we find frequently embodied in our services, the expression, "He maketh peace in His high Heavens"—upon which the "Medrash" thus comments. "How great is the necessity for peace! If in the celestial regions, where there is no jealousy, no strife

no envy, no anger, no malice, and no war, yet, one is required to make peace; how much more necessary, then, is it on earth where the human passions and vices exist."

The next verses to which I claim your attention are as follows: "And the fire on the altar shall burn constantly—it must never be put out; and the priest shall burn wood on it every morning. A fire shall be always burning on the altar; it shall never be extinguished." In these days, this command cannot practically be fulfilled in its literal sense, and we again bring to our aid intelligence and symbolism to understand its meaning, and to enable us to carry it out in spirit in our present circumstances. Although at the present day we have no actual altar, no real fire, and no anointed priest, to carry this command into effect in the words of the text, still we possess them in a spiritual sense, and are able in a higher degree to observe this command, in a manner fully as acceptable to the Supreme, and I do not hesitate to say even more so, than by the sacrificial offerings of the olden times.

Figuratively then, or I might truly say, in reality, our body is the altar, our soul or conscience is the fire and ourselves the ministering priests to cleanse the altar and tend the fire continually, that it may burn constantly, and never be allowed to die out.

The fire of religion, of genuine and true religion, not only the mere hypocritical observance of outward forms, which are only the husks of the corn; but the religion of the heart, of the mind, and the soul; a religion, pure and beautiful, which carries with it all the tenderest emotions of the mind, which teaches universal love and charity toward our fellow-beings, which prompts those acts of mercy and kindness which our blessed creed and faith so continually and so forcibly enjoin upon us, which admonishes us constantly to review our actions and to keep in check the passions and vices to which we frail mortals are subject; this is "the perpetual fire," which should burn within us, and which, in the spirit of the text, we are charged to arrange day by day, that it may burn continually and never be allowed to die out.

For, my friends, whilst it may easily be revived so long as the least fire remains, it is not easily re-kindled, if once extinguished. It therefore needs our constant attention, and we must not allow our ardor nor zeal to become dampened, or we shall find it difficult to re-light the dead embers. As the priest had to attend it daily, so in like manner must we arrange it day by day, that it may burn continually, a bright and brilliant flame—not a flickering, dying spark. It must be a flame of pure religious feeling, one which will give us an earnest faith; an undying confidence,

and a confiding hope. It must not be a wavering, inconstant impulse, which burns brightly and animates us on particular occasions of joy, or depresses and dejects us in special times of sorrow, but it must be a steady, steadfast, and uniform spark, which on all occasions, and in every circumstance, will light us in the path of virtue and rectitude, and cause us to fulfil the behest of Scripture, "Be thou constant with the Lord thy God." *

Many are the instances where we find the flame dull, and where it needs a good raking, and fresh fuel to revive it. How many in the days of prosperity neglect attending to it, and would allow it entirely to die out, unless visited by some sorrow or calamity, when they suddenly stir it up, and for a time it burns fiercely, but wanes again so soon as their trouble is over. Their religion comes to them in fits and starts. They become suddenly imbued with a religious fervor, but the attack is only temporary. Therefore, the text enjoins it should be perpetual or constant fire. And who were to tend the fire and bring the offerings? The priests, pure and holy; and they were not permitted to do so with any impurity resting upon them.

We, therefore, the representative priests who are to tend the perpetual flame which is to burn within

* Deut. xviii. 13.

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us, must be careful that in doing so, and whilst bringing the typical sacrifice, to be pure and clean from all sin and wrong-doing, otherwise, the offering becomes an abomination in the sight of the Lord. Our prayers and petitions must be attended with fervency and devotion, or they become a hollow mockery. Our vows of penitence, and our regrets, must be accompanied with a sincere intention of amendment, or they are unholy offerings in the hands of an impure priest, offensive and unacceptable in the eyes of the Supreme. Happily, we need not the intervention of a priest in our behalf; we do not require a mediator between our God and ourselves. We are all in possession of the fire and the altar, and we must carefully tend it. Our holy religion teaches us that every one must work out his own salvation; each one must be his own priest, and bring his own offering and his own sacrifice, as declared by the Eternal at the revelation at Sinai, "And ye shall be unto Me a kingdom of priests."* This great privilege—this beautiful feature of our religion, should ever be present to us; that however sinful we may have been, whatever wrong we may have committed, the fire and the altar is always ready, and we have the individual privilege of being the priest to bring the offering and the sacrifice of the heart, which is to procure for us the

* Ex. xix. 6.

grace and mercy of our Heavenly Father, who permits us to approach Him with the burden of our sins, and without any other mediation than a contrite spirit, and an earnest faith.

Passing to the second portion of the lesson for today, we read of the sacrifice of the red heifer, and this is one of those commands which are termed "Statutes," and for which human understanding has not yet been able to assign a reason. A strange anomaly in connection with it is, that whilst in itself it was to be an offering of purification, he who gathered its ashes, was thereby rendered unclean. The rabbis have said, referring to this ordinance, "Who can bring a clean thing from an impure one? Is it not one?" Job infers therefrom, that it is only in the power of the Unity, to produce good from evil, and the commentators of the "Medrash" thus illustrate it. Abraham, who proclaimed the Divine Unity, was the son of Terah, the great idolator. From Ahaz, who followed every abomination, and caused his son to pass through the fire, came Hezekiah, who did that which was right in the sight of the Lord. From the wicked Ammon, who served and worshiped idols, arose Josiah, who walked in the way of righteousness, and "turned not aside to the right nor the left."* From Shimei, who cursed David, the anointed of

* II. Kings, xxii. 2.

the Lord, came the pious Mordecai, who saved his nation from destruction; and from the idolatrous nations of the earth, arose Israel, to whom God revealed Himself in His glory, and to whom He vouchsafed the great and glorious charge of promulgating His law and His Unity to the whole world.

We should not, therefore, be skeptical of things because they are not apparent to our imperfect understanding, but should remember, that sometimes most momentous meanings are hidden by a veil, through which our limited perception cannot penetrate. In these days of doubt and instability, when the custom prevails for each one "to do that which seemeth right in his own eyes," it would be well to ponder and reflect, and to be guided by competent and faithful shepherds, by men of pure and honest principles, God-fearing and reliable leaders.

Almighty and Eternal God! Although since the destruction of the Temple the sacrifices have ceased, and the sacerdotal offices cannot be fulfilled to the letter, yet the spirit of Thy wise statutes, established for our welfare, remain intact, and are as everlasting as the source from which they sprang. Bestow on us, O Lord, wisdom to understand, and intelligence to comprehend Thy precepts and commandments. Cause the light of Thy countenance to shine upon us, so that with the aid of faithful and earnest teachers,

we may be enabled to interpret the true meaning of Thy sacred precepts, and enjoy the fruits of wisdom and understanding with which Thou hast graciously endowed mankind. May it be Thy will, O God, that the perpetual fire shall continually burn within us for the performance of deeds of virtue and piety, and may we always be worthy priests to tend it. Amen.

Extract from an address at a Marriage Ceremony, by the Rev. E. M. MYERS.

You must not suppose that this engagement is of a merely worldly character. From this hour, new obligations, of a moral, social, and religious nature devolve upon you, which it will become your duty faithfully to discharge. The ceremony of to-day may perhaps appear to you unmeaning and unimportant, as religious ceremonies are sometimes considered by those who do not understand them, but let me assure you, that all our religious observances are intended to convey typical and salutary lessons for our consideration.

The canopy under which you stand, may remind you of the canopy of heaven, the undefinable dwelling of Him, by whom all your actions are noted. The ring with which you are wedded is plain and unadorned, because marriage must not be founded on riches nor

grandeur, but on simplicity and contentment, and as it has neither beginning nor end, so may there be no breach in your union.

The two cups of wine from which you partake, may illustrate the sweet and bitter cups of life to which all are subject, and that we must submissively partake both of the joys and pains of our earthly career. The glass broken by the bridegroom reminds us that even in the midst of prosperity our hopes may be shattered, and implies our trust, that as the fragments of it cannot be rejoined, so may you never be parted in this world, nor in life hereafter.

EXTRACTS FROM DAILY MORNING PRAYERS.

(1.) My God! The soul which Thou hast given me is pure; Thou hast created, formed, and breathed it into me; and wilt hereafter take it from me, to restore it unto me in futurity. During the time that my soul continues within me, I will render thanks to Thee, O Lord my God! sovereign of all creation, Lord of all souls. Blessed be Thou, O Eternal, who giveth life hereafter.

(2.) With abundant love hast Thou loved us, O Lord our God! and with great and extraordinary mercy

hast Thou had compassion over us. O our Father and our King! for the sake of our ancestors who trusted in Thee, and whom Thou didst teach the statutes of life, be thus also gracious unto us, and teach us. O our Father! merciful Father! who art compassionate; be benevolent unto us, and implant into our hearts a tendency to obey and perform all the precepts of Thy law with love. Unite our hearts in love and reverence of Thy holy name, in which we have ever trusted. Amen.

EXTRACT FROM EVENING SERVICE.

With everlasting love hast Thou loved the house of Israel, Thy people, and hast graciously taught us Thy laws and commandments. Therefore, O Lord our God! we will continue to meditate therein, and will rejoice everlastingly in the words of Thy law, which imparts life and length of days. Do not, we beseech Thee, ever withdraw Thy love from us.

EXTRACTS FROM SABBATH SERVICE.

(1.) The soul of every being shall bless Thy name, O Lord our God! and the spirit of all flesh shall for-

ever bless, extol, and glorify Thy holy name. Thou art God everlasting, and besides Thee, we have none other. We find it impossible, O Lord our God, to render unto Thee due thanks, even for one of the very many thousand benefits which Thou hast conferred upon our ancestors and upon us; and as Thy kindness and tender mercies have always been with us, so we beseech Thee, never to abandon us. Therefore, the soul and spirit which Thou hast breathed into us, shall bless, glorify, aggrandize, and sanctify Thy holy name, Thou incomparable, mighty, and Most High God, as David said, "Bless the Lord, O my soul! and all that is within me bless His holy name."*

(2.) To the blessed God, all shall offer harmonious strains; to the Eternal King, all shall chant hymns and render praise, for He alone is Lord of all productions, and it is He who daily renews the work of creation, causing His luminaries to shine in their effulgent splendor. O Lord! cause a new light to shine on Zion, and gather us in peace from the four corners of the earth: lead us erect unto our land, and may we be soon worthy to behold its magnificence. Blessed be Thou, O Eternal! creator of light.

(3.) Let our rest be pleasing, O Lord our God, in

* Psalm ciii. 1. † Alluding to Levit. xxvi. 13.

Thy sight. Sanctify us with Thy commandments, satisfy us from Thy goodness, gladden us with Thy salvation, and purify our hearts to serve Thee in truth, so that we may inherit Thy holy Sabbath with love and delight, and peacefully repose thereon, hallowing Thy name.

ON THE SABBATH PRECEDING THE NEW MOON.

(4.) May it be Thy pleasure, O Lord our God! to renew unto us in the coming month Thy beneficence and blessing. O grant us a goodly life, one of health, peace, blessing, and maintenance; a life fraught with the fear of heaven, and the dread of sin; a life without shame or disgrace, a life, in which the wishes of our heart may through Thee be fulfilled for our good. Amen.

ON THE DAY OF ATONEMENT.

(1.) O our God! and the God of our ancestors, may our prayers and petitions come near unto Thee, and hide not Thyself from our supplications; for we are neither so bold nor obdurate as to deny our wrong-doing, for alas, verily, we have sinned.

(2.) Thou didst extend Thy hand toward transgressors, yea, Thy right hand is ever stretched out to receive the penitent. Thou, O Lord God! hast taught us to make confession in Thy presence of all our iniquities, that we may restrain our hands from sin, and come before Thee with perfect penitence. In Thy great love and and abundant mercy, Thou hast appointed for us this day of fasting and atonement, one of pardon and forgiveness, that we may turn penitently to Thee with a pure and upright heart. Deign, therefore, in Thine abundant mercy to accept our penitence, for "Thou delightest not in the destruction of the wicked, but in his return from his evil way that he may live."

O my God! I am but dust during my life, much more so at my decease. Behold me before Thee, full of shame and confusion. May it be Thy gracious will that I sin no more, and to obliterate the sins which I have already committed; not by severe chastisement nor in anger, but by the means of Thine abundant mercy.

HYMN.*

Universal Lord! who the sceptre swayed,
Ere creation's first wond'rous form was framed:
When by His will divine, all things were made,
Then—King! Almighty! was His name proclaimed.
When all shall cease, and this world's system o'er;
Tremendously He then alone will reign:
Who was, who is, and who will evermore,
In glory most refulgent still remain.
Sole God! unequalled and beyond compare,
Without division or associate;
Without commencing date or final year,
Omnipotent He reigns in awful state.
He is my God, my living redeemer,
My sheltering rock, in misfortune's hour,
My standard, my refuge, and protector,
My lot's disposer, when I seek His power.
Into His hands my spirit I consign,
Whilst wrapt in sleep that I again awake;
And with my spirit, my body I resign;
The Lord with me, no fears my soul can shake.

* This Hymn has been translated and paraphrased by the late Dr. Van Oven.

SHORT BLESSINGS FOR VARIOUS OCCASIONS.

Each of the following is prefaced with the words, "Blessed art Thou, O Lord our God, King of the universe."

On Drinking Wine.

Creator of the fruit of the vine.

On Eating Fruit of the Tree.

Creator of the fruit of the tree.

On Eating Fruit of the Ground.

Creator of the fruit of the ground.

On any Anniversary.

Who has sustained us alive, and mercifully permitted us to celebrate this occasion.

On Hearing Thunder.

Whose power and might fill the universe.

On Seeing Lightning.

Who has formed the works of creation.

On Seeing a Rainbow.

Who is mindful of and faithful to His covenant, and firm in His promise.

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